Sym. 7. 62. 227.

THE HISTORIE OF THE CHVRCH OF ENGLAND.

COMPILED BY VENERABLE BEDE ENGLISHMAN.

Translated out of Latin, into English, by THOMAS STAPLETON *Doctor in Diuinitie.*

You being sometimes strangers and enemies in vnderstanding &c. He hath now reconciled in the body of his flesh thorough death &c. If yet yee continue grounded and stedfast in the faith, and be not moued away from the hope of the gospell, which yee haue heard, which hath bene preached amonge all creatures vnder heauen. *Colos. 1.*

AT S. OMERS.

For Iohn Heigham, with permission of Superiors.

Anno 1622.

pire moſt florished, and was the firſt placed in the Eaſt, the cyte of Byzãce being then magnificẽtly enlarged, & called Conſtantinople of that moſt mighty Emperours name, as he had diuers & moſt glorious conqueſts a-
Procopius lib. 1. 2. 3. & 4. gainſt the tyrans Maxentius, Licinius & other forrain barbarous enemies, ſo (to let paſſe the other) Iuſtinian the laſt of vs mentioned was he that moſt glorioufly reſtored again the Maieſty of the Romain empire, then allmoſt fallẽ flat downe, chaſing the Vandals out of Afrike, cleering Italy and the weſt empire of the Gothes, extinguishing vtterly the Hũnes in Greece, and hauing moſt noble victories againſt the Perſians.

Lõge it were particularly to diſcourſe vpon the Princes of euery ſingular prouince in Chriſtendom, and to notifie vnto your highnes, the zeale, diligence, and endeuour of eche one in extirpating hereſy and ſchiſmes. Yet to the entent it may appeare that the

one Imperiall Crowne of Chriſtendom being parted in to ſeuerall realmes and dominions, the zeale of eche one in the particular prouinces, was no leſſe to maintaine the vnity of Chriſtes church, then when the whole was vnder the monarchie of one Empire: May it pleaſe your moſt gracious highnes to call to remembraunce, that this Chriſtian and godly zeale hath bene in the princes of ſeuerall countries ſo glorious and eminent, that in reſpect of the ſame, moſt honourable titles haue ben appropriated to the royall Crownes of ſuch perſonnages.

To the Imperial Crowne of your Maieſty, the Noble and glorious title of defender of the faith, hath bene of late yeares annexed, and perpetually geuen by the ſee Apoſtolique, for the moſt godly and lerned worke of your Highnes moſte noble progenitor Harry the Eight,

in defence of the ſeuen holy Sacraments of Chriſtes church (of which the ſcholers of Geneua haue taken away fiue) and againſt the wicked hereſies of that lewde Apoſtata Martyn Luther. To the crowne of Spayne, for the great zeale of kinge Alphonſus in extirping the Arrian hereſy, aboue 800. yeares paſt, the title of Catholike was annexed, & cõtinueth yet hitherto vnblemished. To the crowne of the frenche kinge, for the paſſing zeale of thoſe princes (namely of Clouis the firſt Chriſtian kinge, of Charlemain, of Philippe ſurnamed Auguſte) in extirping hereſies from time to time out of their dominions, the title of moſt Chriſtian, hath alſo ben appropriated, from the time of Pipin and Charlemaign his Sonne hitherto.

Michael Ritius Neapolitanus.

Though I abſtaine (to auoide prolixitie) the farder recitall of particular Princes, yet may it pleaſe your moſt

moſt excellent Maieſty fauorably to attend to one or two examples more, for the extirping of the hereſies of Iohn Wicleff and the Bohems, containing in many pointes the doctrine now preached, for the very true world of God.

In the hiſtory of Polidore we read of that Noble prince, and of moſt worthy memory Henry the fifte, one of your highnes moſt noble lineall progenitours, that hauing called a Parlament, and decreed therein a voyage into Fraunce for recouery of his right, the mony being gathered, ſouldiars preſſed, all thinges prepared for that enterpriſe, yet the generall councell of Conſtance beinge then appointed, he ſtayed his priuat quarell for Gods cauſe, directed his legats vnto the Councell, expected the end thereof, and in the meane while appeaſed the rebellion of Iohn Oldecaſtle, labouring by force

force and disobedience against his Soueraine (as the new Wiclifs do presently in Fraunce and Scotland, to maintaine the heresy of Wicliff, and pronounced traitours al the adherents of that wicked sect. By this speedy diligence of that gratious Prince, both that heresy was then quailed in your Highnes dominions, and (as Polidore noteth) the Noble victories of that valiaunt prince ensued: God vndoubtedly prospering his affaires, who had preferred the quarell of him, before his owne prepared voiage.

Cromerus in epist. ad Proceres Poloniæ.

It is now a hundred yeares and more, sence the time that the kingdome of Bemeland, being greuously mangled and almost destroyed with ciuil sedition, through the schismes and heresies planted there by the same Wicliff and Husse, was offred of the people it selfe to the king of Poole Vladislaus, to haue and rule it

as

as his owne, ſetting amõg them ſome quiet order of gouernement. But bicauſe of the hereſies thẽ preuailing, it was of that vertuous Prince vterly refuſed: Yea warre alſo was threatened vnleſſe they agreed, and reconciled them ſelues to the Catholike church.

If it may likẽ your moſt excellent Highnes, after the patern and examples of theſe moſt puiſant and vertuous Princes, to proceede in your moſt gratious meaning to the publishing of the true Chriſtian faith (which is but one, and not new) through your graces dominions, as all Chriſtendome hartely wisheth, the vew and conſideration of this preſent hiſtory, a worthy and moſt authenticall witneſſe of the firſt and true Chriſtian faith, planted in your Graces dominions, with that which is annexed to proue it a right and vncorrupted faith, ſhall not a litle (I truſt in God, in

in whoſe hands the hartes of Princes are) moue and farder your highnes vertuous intent, to the ſpeedy atchieuing of that it deſireth. For faith being one (as the Apoſtle expreſſely ſayeth) that one faith being proued to be the ſame which was firſt graffed in the harts of englishmen, and the many faithes of proteſtants being found different from the ſame, in more then fourty cleare differences gathered out of this preſent hiſtory (which reporteth not all, but a few by occaſion) it muſt remaine vndoubted, the pretended faith of Proteſtants to be but a baſtard ſlippe proceeding of an other ſtocke (as partly of old renewed hereſies, partly of new forged interpretations vpon the written text of Gods word) and therefore not to be rooted in your graces dominions, leſt in time, as hereſies haue done in Grece and Afrike, it ouergrowe the true braunches in the naturall tree, con-

ſume

ſume the ſpringe of true Chriſtianity and ſuck out the ioyſe of al right religion: leauing to the realme the barke and rine only, to be called Chriſtians. Which lamentable caſe the more euery Chriſtian hart abhorreth, and your highnes moſt gratious meaning eſpecialy deteſteth, the more it is of vs your highnes moſt lowly & loyall ſubiectes to be wished and daily to be prayed for, at the dreadfull throne of Gods deepe mercy, that it may pleaſe his goodneſſe ſo to direct the harte of your highnes, ſo to inſpire with his heauēly grace the moſt gracious meaning of your Maieſtie, that it may wholie and perfectlie be bent to the reſtoring of the one Catholike & Apoſtolicall faith of Chriſtendom, to the extirping of ſchiſme and hereſie, and to the publishing of Gods true ſeruice. Al to the honour of almighty God, to the contentation of your Maieſties pleaſure, and to the

welth

welth of your graces dominions. The which God of his tendre mercy through the merites of his deare Son, and interceſſion of all the bleſſed Saints in heauen, graunt.

Your Highnes moſt lowly ſubiect, and bounden oratour, T. S.

DIFFE-

DIFFERENCES BETWEEN THE PRIMITIVE FAITHE OF England, continewed almoſt theſe thouſand yeres, and the late pretenſed faith of Proteſtants: gathered out of the Hiſtory of the churche of England, compiled by venerable Bede an Enhlish man, aboue eight hundred yeares paſt.

BEcauſe if the faith firſt planted amonge vs englishmen, was no right Chriſtian faith at all, then Proteſtants (if their faith be right) are now the Apoſtles of England, let vs conſider what Apoſtolicall markes we finde in our firſt preachers, wanting in Proteſtants.

1. *S. Auguſtin our Apoſtle, shewed* Signum Apoſtolatus ſui in omni patientia in ſignis & prodigiis: *the token of his Apoſtleship in all patience, in ſignes and miracles, as S. Paule writeth of himſelfe to the Corinthians, whoſe Apoſtle alſo he was. And of ſuch miracles wrought by our Apoſtle S. Auguſtin, and how Ethelbert the firſt Chriſtian king of englishmen, was thereby induced to the faith, the firſt booke, the 36. and the 31. chapters. Item the ſecond booke, the ſecond chapter do euidently teſtifie. Miracles in confirmation of their doctrine proteſtants haue as yet wrought none.* 2. Cor 12

In

2. *In the primitiue church of the Apoſtles, we read*
Act. 4. *Credentium erat cor vnum & anima vna. The*
multitude of them that beleued, were of one harte and
of one minde. How much our Apoſtles tendred this vni-
ty, it may appeare in the ſecond booke, the 2. Chapter,
where they labour to reduce the olde Brittons, to the
vnity of Chriſtes Church. Nothing is more notorious
in Proteſtants, then their infamous diſſenſion.

Ioan. 10 3. *Our Apoſtles and firſt preachers, were ſent by an*
ordinary vocation, as Chriſt was ſent of his Father,
and of him the Apoſtles. The hiſtorie reporteth their vo-
cation in the firſt booke, the 23. chap. Proteſtants haue
firſt preched their doctrine without vocation or ſending
at all, ſuch as the church of Chriſt requireth, as it
is other where at large proued.

Act. 5. 4. *If this enterpriſe be of men, ſayed Gamaliel of the*
Apoſtles preaching, it ſhall perish, but if it be of God,
it ſhall not perish. Our faith of England hath contin-
ued 900. yeres and vpward. The Proteſtants faith is
already chaunged from Lutheran to ſacramentary, in
the compaſſe of leſſe then 20. yeres, and their primitiue
faith is loſte, Luther being now accompted a very papiſt.

5. *S. Paul ſayeth.* Fides ſperandarum ſubſtantia re-
Heb. 11. rum. *Faith is the grounde or ſubſtaunce of thinges to*
Rom 1. *hoped for. And againe, that the iuſt man liueth by his*
faith. Such faith putteth thinges, by the beleſe and pra-
ctiſe whereof we may be ſaued. Such a faith our Apoſ-
tles taught vs. Our Crede, our Sacraments, our lawes
and eccleſiaſticall Canons receaued of them do wit-
neſſe. The faith of Proteſtants is (as I may ſo ſaye) ablata-
rum ſubſtantia rerum. *A ſubſtance or maſſe of*
things taken away & denied. It is a negatiue religion,
it hath no affirmatiue doctrine, but that which catho-
likes had before. Al that is their own, is but the deniall
of ours. This other where is proued, and may alſo pre-
ſently

ſently appeere by the differences which folow in doctrin betwene them and vs.

Differences in Doctrine.

6. *Our Apoſtles ſaied maſſe. In the firſt booke, the 25. Chap. it is mentioned. Item of their ſucceſſours in the fourth booke the 14. and 22. chap. Nothing is more horrible in the ſight of proteſtants then the Maſſe.*

7. *In the Maſſe is an externall ſacrifice offred to God the Father, the bleſſed body and bloud of Chriſt him ſelfe. In the fifte booke the 22. chap. this doctrine is expreſſely reported. This ſemeth an extreme blaſphemy to Proteſtants.*

8. *This ſacrifice is taught to be propitiatory, in the 4. booke, the 22. chap. Proteſtants abhorre vtterly ſuch doctrine.*

9. *Of confeſsion of ſinnes made to the prieſt, the fourth booke doth witneſſe in the 25. chap. and 27 chap. This ſacrament in the faith of Proteſtants of our country, is abolished.*

10. *Satisfaction, and pennaunce for ſinne enioyned, appereth in the fourth booke the 25. chap alſo: which in like maner the court of Proteſtants admitteth not.*

11. *Merit of good workes in the hiſtory is eſteſoones iuſtified. In the 4. booke the 14. and 15. chap. This doctrine ſemeth to Proteſtants preiudiciall as they ſay, to Gods glory, but in deede to their licentious liberty.*

12. *Interceſsion of Saints Proteſtants abhore. The practiſe therof appeareth in this hiſtory in the firſt booke the 20. chapter, before we had the faith, and in the 4. booke the 24. chap. after the faith receaued.*

13. *The clergy of our primitiue church after holy orders taken, doe not mary. In the firſt booke the 27. chap. Now both after holy orders, and vowes to the contrary,*

trary prieſtes do mary.

14. In our primitiue church the vow of chaſtitie both of men, and wemen was thought godly & practiſed. See the hiſtory the 3. booke the 8. and 27. chap. the 4. booke the 23. chap. and in many other places. Such vowes now are broken, are eſteemed damnable, are not ſo much as alowed in ſuche as would embrace that perfection commended in the goſpell, and vniuerſally practiſed in the primitiue church of the firſt 5. hundred yeares.

15. Such monkes and virgins liued in cloiſter, in obedience, in pouerty. It appeareth through out all the three laſt bookes of the hiſtory. Namely in the 3. booke the 8. chap. and the 4. booke the 6. chap. All ſuch cloyſters and orders, the religion of Proteſtants hath ouerthrowen, as a ſtate damnable and wicked.

16. Prayer for the dead, dirige ouer night, & Maße of Requiem on the morning, was an acconſtomed matter in our primitiue church. Witneſſeth this hiſtory the 3. booke and 2. chap. Item the 4. booke the 21. chap. This deuotion the ſober faith of Proteſtants, eſteemeth as abhomination before god.

17. Reſeruation of the bleſſed Sacrament thought no ſuperſtition in our primitiue church, or prophanation of the ſacrament lib. 4. cap. 24.

18. Howſeling before death vſed as neceſſary for all true chriſtians. As the practiſe ſpecified in this hiſtory witneſſeth lib. 4. cap. 24. Proteſtants vnder pretence of a communion, do wickedly bereaue chriſtian folke thereof.

19. Conſecrating of Monkes and Nunnes by the hands of biſhops, a practiſed ſolemnity in our primitiue church. It appeareth in the 4. booke the 19. and 23 chap. Proteſtants by the liberty of their goſpell laugh & ſcorne thereat.

Comme

20. Commemoration of Saintes at Maſſe time. In the fourth booke the 14. and 18. chapters. In the communion of Proteſtans ſuch commemorations are excluded as ſuperſtitious and vnlawfull.

21. Pilgrimage to holy places, eſpecially to Rome a much vounted matter of al eſtates of our countre in our primitiue church, the hiſtory witneſſeth in the 4. booke the 3. and 23. chapter. Item in the 5. booke, the 7. chap. Nothing ſoundeth more prophane or barbarous in the religious eares of Proteſtants then ſuch deuotion.

22. Of relikes of holy men, of the reuerence vſed towardes them, and of miracles wrought by them the hiſtory is full. Namely the firſt booke the 29. chap. the 3. bookes the 29. the 4. booke, the 6. cap. Nothinge is more vile in the ſight of proteſtants, then ſuch reuerence of Chriſtians.

23. Bleſsing with the ſigne of the Croſſe, accompted no ſuperſtition, but practiſed for godly and good, in our primitiue church, witneſſeth the hiſtory in the 4. booke the 24. chapter: and in the 5. booke the 4. chapter. In the deuotion of Proteſtants it is eſteemed for magicke.

24. Solemnities of Chriſtian buriall proteſtants deſpiſe and ſett light by, terming it a vaine of gentility or heathen ſuperſtition. The deuotion of our primitiue church was to be buried in monaſteries, churches and chappells, as it appeareth in the hiſtory, in the ſecond booke the 3. chap. the third booke the 8. chapter and other where.

25. Benediction of the biſhop, whereby the ſuperiority of the ſpirituall paſtour ouer the laye, according to the reaſon of S. Paule, euidently appeareth and is to be read in this hiſtory of our primitiue Churche, in the 4. booke 12. chap. Proteſtants confounding all good order, do ſcorne as this alſo. Heb. 7.

26. *The ſeruice of the church was at the firſt planting of our faith, in the latin and learned tounge, as it may appeare in the firſt booke the 29. chapter, and the 4. booke the 18. chapter. This Proteſtants haue altered both againſt due order, and condemning wickedly other partes of Chriſtendom for the contrary.*

27. *Aultars Proteſtants haue plucked downe, contrary to the order of our primitiue faith: as this hiſtory witneſſeth in the firſt booke, the 29. chap. And the ſecond booke. the 14. chap.*

28. *Aultar-clothes and holy veſtements, the prophane faith of Proteſtans admitteth not. Our primitiue church vſed them, as witneſſeth the Hiſtory in the firſt booke the 29. chap.*

29. *Holy veſſels in like maner, for the due adminiſtration of Chriſtes holy Sacraments, proteſtants both diminiſhing the number of them, and prophaning the right vſe of ſuch as they keepe, knowe none. Our firſt faith, both had and vſed them. The Hiſtory reporteth it in the firſt booke the 29. chap. And in the ſecond booke the laſt chapter.*

30. *Holy water Proteſtants abhorre. Our firſt faith vſed it. In the hiſtory it appeareth. In the firſt booke the 29. chap.*

31. *Nothinge is more reuiled of Proteſtants, then the eccleſiaſtical tonſure of the clergy. How, after what maner, and wherefore the church of Chriſt vſeth it, the hiſtory diſputeth and sheweth at large, in the fifte booke the 22. chapter, toward the ende.*

32. *Our primitiue church was gouuerned by Synods of the clergie only, in determining controuerſies eccleſiaſticall. The hiſtory declareth this practiſe in the firſt booke, the 2. chap. the fourth booke the 5. chap. the 17. chap. and 28. chap. Proteſtants haue called the determinatiou of eccleſiaſticall matters from thence to the laye*

laye Courte only.

33. The ſpirituall rulers of our Primitiue church, were bishops and paſtours duly conſecrated. It appeareth in the Hiſtory, the firſt booke the 27. chap. and in the ſecond booke the 3. chap. Proteſtants haue no ſuch due conſecration, nor no true bishops at all.

34. Proteſtants haue brought the ſupreme gouernement of the church, to the laye authoriſe. In the primitiue faith of our countrie, the laye was ſubiect to the bishop in ſpirituall cauſes. Peruſe the 13. and 22. chapters of the third booke.

35. Laſt of all, the finall determination of ſpiritual cauſes in our primitiue Church, reſted in the See Apoſtolike of Rome. This practiſe appeareth in the ſecond booke the 4. the 17. and the 20. chapters. Item in the fifte booke the 20. chap. How farre that See is now deteſted by the ſober religion of proteſtants, all men do ſee.

36. To note how differently, the Catholike faith of all Chriſtendom was firſt planted in our countrie, & how the parted faith of proteſtāts hath corrupted the ſame, the firſt difference is cleare herin, that our firſt Catholike faith we receaued of the ſee of Rome. This hereſy hath begonne by firſt departing from that See. The Apoſtles of our faith came from Rome, the meſſangers of theſe ſchiſmes beganne firſt by ſcattering from the See Apoſtlike of Rome. How we receiued our faith of Rome, the later chapters of the firſt booke, and the firſt of the ſecond do teſtifie.

37. Againe our faith was firſt preached with Croſſe and proceſsion. lib. 1. cap. 25. Theſe hereſies firſt raged by throwing downe the Croſſe, and altering the proceſsion therewith.

38 Our firſt Apoſtles were monkes, ſee the firſt booke, the 23. chap. and the thrird booke the 3. chap.

The firſt preachers of proteſtants haue ben Apoſtatats. Luther, Oecolampadius, Bucer, Peter martyr, Barnes, Barlow and other.

In poſtilla magna in Dom. 1. Ad.

39. The firſt impes of our faith, the firſt ſcholers of oure Apoſtles, were holy and vertuous men. Reade the 26. chap. of the third booke. The broode of Proteſtants in the very firſt iſſue, hath bene ſo enormous, that Luther the holy Father thereof, confeſſeth his ſcholers to be vnder him, farre more wicked then they were before vnder the Pope.

40. The firſt preachers of our faith liued Apoſtolically in volontary pouerty, as the hiſtory reporteth in the firſt booke the 26. chap. This Apoſtolical perfection Proteſtants houlding thē ſelues for the Apoſtles of England, neither practiſe them ſelues, neither can abide it in other.

41. As touching the effect and conſequence of both religions, our faith builded vp monaſteries and churches, as the hiſtory reporteth in the firſte booke the 23. chap. in the third booke the 3. and 33. chap. Item in the fourth booke the 3. chap. Proteſtants haue throwen downe many, erected none.

42. By the firſt Chriſtians of our faith, God was both ſerued day and night, as in the fourth booke the 7 chap. it is expreſſely mentioned. Proteſtants haue abolished all ſeruice of God by night, and done to the deuill a moſt acceptable ſacrifice.

43 By the deuotion of the people firſt embracing our catholique faith, much voluntary oblations were made to the church, as in the firſt booke the 27. chap. it appeareth. By the recebleſſe religion of proteſtants, due oblations are denied to the church.

Lib. 2. cap 3 lib. 4. cap. 3. & 16.

44. Princes indued the church with poſſeſsions & reuenues, moued with deuotion and feare of God. The loſell ledenes of proteſtants, haue ſtirred Princes to

take

take from the church poſſeſsions ſo geuen.

45. Laſt of all, our firſt faith reduced the Scottiſhmen, liuing then in ſchiſme, to the vnitie of the Catholique church. This late alteration hath remoued them from vnitie to ſchiſme. Lib 1. cap. 4. lib. 3. cap. 25.

46. All theſe differences touching doctrine and eccleſiaſtical gouernement, are proued to concurre with the beleſe and practiſe of the firſt ſix hundred yeares, in the ſecond part of the Fortreſſe of our firſt faith ſet forth preſently with the Hiſtory.

PRIVILEGIVM.

ET priuati & Brabantici Regiæ Maieſtatis Conſilij diplomate cautum eſt ne quis infra quadriēniū proximum, Hiſtoriam eccleſiaſticam gentis Anglorum, Authore Venerabili Beda Preſb. a Thoma Stapletono in Anglicum ſermonem verſam per omnes Burgūdicæ ditionis regiones imprimat aut alibi impreſſam diſtrahat aliter quám eidem Thomæ videbitur, ſub pœna in Diplomate conſtituta. Datum Bruxellæ. 20. & 23. Iunij. 1565.

Subſig.

Bourgeois.

Facuwez.

THE PREFACE TO THE RHADER.

Mat. 13. THE kingdom of heauen is compared in holy ſcripture (chriſtiã Reader) to a marchant aduenturer, which ſeeking & trauailing to find precious ſtones, hauing at lenght found out one of ſingular & moſt excellent value, goeth & ſelleth all that he hath to buy that one. What this ſigular and moſt excellẽt pearle is, whereunto the kingdom of heauen is compared, if we weigh and ponder diligently, we ſhall finde it to be no other thing, then Faith in Chriſte Ieſus, whereby the kingdom of heauen is vndoubtedly purchaſed. This perle is of price ſo ſingular, and of value ſo excellent, that to get it, we ſell al that we haue, we renounce the worlde, the fleſh and the diuell, with all the pompes thereof, we cleaue onely to this, we profeſſe to lyue and die in it. This precious pearle of Faith, this ſingular iewell of true beleefe, this heauenly treaſure of the right knowledge of God and of his commaundements, as all nations at one time receyued not, Act. 14. (God of his ſecret and right iuſtice ſuffering the the nations to walke on their wayes) but in ſeuerall ages, and by ſeuerall meanes, as, and when it pleaſed God, was opened and made manifeſt, ſo haue all nations not only for that, ſolde al which they had, yelding and ſubmitting them ſelues only and wholly thereto, but alſo haue ſtedfaſtly & aſſuredly cleaued vnto it, haue by longe ſucceſſion preſerued it, and enioyed it.

If any haue in time vtterly loſt this moſt excellent

lent and rare iewell (as we ſee, alas, al the Southe and allmoſt all the Eaſt part of the worlde hath) the cauſe thereof hath ben, the alteration, and new deuiſed furbishing of that pearle from the former and naturall ſhape thereof, firſt and formeſt receiued. Such nations and partes of the worlde, as haue in many ages kept, and do yet keepe and enioy this riche and princely treaſure, do therefore yet keepe it and enioye it, bicauſe they continew and remaine in it, after ſuch order and maner only, as they receiued it: bicauſe they keepe it as they founde it, bicauſe they continue it, as they begonne it.

Of the firſt, if we remembre the breaking in of the Vandals in to Afrike, about the yeare of our Lorde 400. men ſoone after infected with the Arrian hereſie, if we call to minde the great rage and tumult of hereſies, in the Greke Churche, Arrians, Macedonians, Eutychians, Monothelites, and a numbre of ſuch other, if we wil truſt the reporte and courſe of hyſtories thereof, we ſhall euidently ſee, that this ineſtimable iewell of the Chriſtian faith, hath in Afrike and Grece vtterlie ben loſte, becauſe they departed from the firſt paterne delinered vnto them, bicauſe they altered the faith firſt receiued amonge them, briefely bicauſe they yelded to hereſies.

Of the later, if we haue an eye to the vniformity of the Chriſtian faith firſt receiued in all ſuch countries as yet remaine Chriſtians, with the faith firſt planted and graffed amonge them, if we looke to Italy, to Fraunce, to Spayne, to the catholike territories of Grece, of Germany, of Suiſerland, to the kingdomes of Pole, of Portugall, and of other maine landes in other places of the world

world disperſed, where the precious iewel of this faith is knowen and enioyed, we ſhall finde that all thoſe countries haue and do therefore yet continew in the ſame, bicauſe they varie not from the firſt faith receiued, bicauſe they mangle not the iewel geuen vnto them, neither alter the naturall ſhape thereof; breefely, bicauſe they beleeue all one thinge, and after one ſorte as their firſt teachers and Apoſtles beleeued and taught them.

For why? They haue well remembred the admonitions of S. Paule to the Corinthians, conuerted by him to the faith of Chriſt, when he wrote vnto them and ſayed, *Vigilate & ſtate in fide.* Watch and ſtande in the faith. Alſo to Timothy by him in like maner chriſtened, writing vnto him and ſaying. *O Timothe depoſitum cuſtodi, deuitans prophanas vocum nouitates.* O Thimothy keepe wel that is committed to thy charge, auoiding prophane nouelties of wordes. And againe to the Coloſſians, praiſing them for the faith receiued, *if yet (ſayeth he) ye continew ſtedfaſt and grounded in the faith, if ye wauer not from the hope of the goſpell, which ye haue heard, which hath bene preached in all the worlde.* All Chriſtened Catholike countries haue wel remembred theſe leſſons of the Apoſtle. And as many as haue remembred and folowed them, haue remained, and do yet remaine in the faith of Chriſt, haue long enioyed this rare and ineſtimable iewell, compared to the kingdom of heauen.

1. Cor. 16.

1 Tim. 6.

Coloſ. 1.

As all other countries haue ſo done, ſo haue we engliſhmen alſo theſe many hundred yeres, kept and preſerued ſound and whole the precious perle of right faith and beleefe, as longe as we remained ſtedfaſt in the faith firſt plaunted and graffed among

mong vs, as long as we kept that which was committed vnto vs, as longe as we wauered not frō the gospell first receaued, and vniuersaly preachd through al the worlde, as S. Paule willeth vs. It after we beganne to alter and polish after owe new deuises, this auncient perle so long kept among vs vniuersally made of and esteemed, after we forsooke the first patern of the Christian faith deliuered vnto vs, we haue fallen into plentie of heresies, from one herely to an other, from autheran to sacramentary, and so forth, we stand also in daunger to fall (as other countries haue one before vs) from a false faith, to no faith, from herely to paganisme.

Which lamentable and dreadfull state, to the entent we may by the example of other countries, and by the aduertisement of the Apostle beware and eschew, to the entent we leese not vttely in time, this inestimable treasure of our Christian faith, that we may remembre, *vnde excidimus*, from whence we haue fallen, I haue though good to put thee in minde (Christian Reader) of this precious iewell of our faith in Christ, what, and of what maner it was, when we first receiued it, how, and when we came by it, what force and authoritie it ought to beare with vs; and last of all, how farre and wide it varieth from the pretended false faith of these wicked dayes.

As touching the former pointes, what the faith first planted among vs englishmen was, how and when we receiued it, bicause it is a matter historical, in an History you shal reade it. As concerning the later pointes, of what authoritie the faith then planted ought to be, and how notoriously the false pretended faith of this time, differeth from the

thſame, bicauſe it is a matter of doctrine, a matter to be tried by learning, in it ſhall be proue and tried in a treatiſe by it ſelfe, as farre as ou abilitie ſerueth. The Hiſtory which muſt reporte the faith firſt planted amonge vs, ſhall be no ſtory of our owne deuiſing, no late compild matter, where both for vncertaintie of thigs ſo longe paſte, we might be much to ſeeke, and or the caſe of controuerſies now moued, partially might iuſtly be ſuſpected; but it ſhall be an hiſtry writen in the freſh remembraunce of our firſt poſtles, writen aboue 800. yeres paſt, writen of a ght lerned and holy Father of Chiſtes churche, a countryman of ours, liuing and flouriſhing ſortly after the faith ſo planted amonge vs. Of th Author of this Hiſtory, and of the matter therof we ſhall preſently ſpeake, if we firſt admoniſh thee gentle Reader, that touching the treatiſe to fortifie this faith, and therefore called, *A Forteſſe of the faith, firſt planted among vs englishmen. &c.* And concerning al that therin ſhall be treated thou take the paines to read the Introduction or firſt chapter therof. In it thou ſhall ſee what the whole containeth, what is of thee to be looked for, and of me to be performed.

Of the Author of this Hiſtory.

Thouching the author of this Hiſtory, he was a countryman of ours borne in the Northe countrie, by Weimouth not farre from Dyrrham. He flouriſhed in the yere 730. He was a man of great learning and vertu, much reuerenced not only at home, but alſo throughout al Chriſtendom, euen in his life time, and much more after his death. Of his rare lerning and knowledge his writinges yet extant, are a clere and ſufficient teſtimony. The Proteſtants of Baſill haue of late yeares ſet forth his

his whole workes now extant, in eight tomes containing four great volumes. In them it appeareth, that S. Bede was a man vniuerſally ſene in all good lerning, as well of humanity and philoſophy as of diuinity, expert of the tounges, ready in holy ſcriptures, and perfectly conuerſant in the olde fathers. *Of his lerning.*

He was ſo great a folower of S. Auguſtin (the worthyeſt piller of the churche ſince the Apoſtles time) that his commentaries vpon holy Scriptures both of the olde and new Teſtament, are almoſt worde for worde out of S. Auguſtin. He was ſo diligent a reader of that lerned Father, that whereas in the wordes of S. Auguſtin, no perpetual commentary vpon the Epiſtles of S. Paule being extãt, and yet that worthy Father, in diuers places of his lerned workes, hauing by occaſion touched & expounded euery text of thoſe epiſtles, *Venerable Bede* for the great profit of his poſterity, as a man borne to edifie Chriſtes Church, hath ſo gathered thoſe ſcattered places out of the mayne ſea of S. Auguſtins workes, that placing them in order & faſhion, he made a iuſt and ful commentary vpon al the Epiſtles of S. Paul, with S. Auguſtins owne wordes, noting alwaies to the reader, the booke and chapter of S. Auguſtin, from whence he had taken thoſe places. This worke is intituled *Collectanea Bedæ*. In which worthy worke, we may doubte whom to maruaile more at or commend, S. Auguſtin, who had ſo ofte in his workes treated of S. Paul, and omitted no one ſentence vnexpounded, or S. Bede who ſo gathered into a iuſt commentary the ſayinges of S. Auguſtin, meaning no ſuch thinge.

As S. Bede was a great writer, ſo he was a cõtinual

tinuall preacher. His homelies yet extant do teſtifie, made not only vpon the goſpels and epiſtles of the Sondayes throughout the yeare, but alſo vpon the feſtiuall dayes of Saintes. They are to be read in the ſeuenth tome of his workes. Theſe homilies of his, were ſo highly eſteemed that (as Trithemius reporteth) they were openly read in churches, while he yet lyued, throughout our country. Euen as we reade of holy Ephrem, that lerned deacon of Edeſſa, that his writinges alſo were openly read in churches, next after holy ſcripture. After his death they were receiued of other partes of Chriſtendom, Fraunce eſpecially (as Platin noteth) and are to this daye read in principall feſtes, with no leſſe authoritie and reuerence then the homilies of S. Ambroſe, S. Auguſtin. S. Gregory, and others. Briefely the whole occupation and buſineſſe of this learned man was, to lerne, to teache and to write, as in his owne wordes placed after the ende of this hiſtorie, himſelfe recordeth. Againe for the more commmendation of his lerning, it is to be remembred what lerned ſcholers he had. Amonge the reſt the moſt famous were (as Polidore ſpecifieth) Rabanus, Alcuinus Claudius, and Ioanes Scotus, not the ſcholeman, but an other of Sainct Benets order. Theſe were al famous and lerned writers, as in Trithemius who hath writen their liues, the lerned may reade. Alcuinus. S. Bedes ſcholer, beinge ſent of Offa king of the midle-engliſhmen in embaſſaſſage to Charlemain the firſt and moſt glorious Emperour of the Germans, was for his vertu and lerning retained with the Emperour, and became his ſchoolemaſter and inſtructer in all kinde of good lerning. He taught after at Paris, and perſuaded the Emperour

Lib de ſcri ecclesiaſti.

Hieron. in Cata. vir. illuſt.

In Ioan. 6.

Lib. 5. Hiſtor..

Emperour Charlemain to erect there an vniuersity which beginning with that vertuous fountaine S. Bedes scholer and our country man, wesee now to what a great riuer it hath multiplied, and how many lerned men these seauen hundred yeares & vpwarde, haue from thence ben deriued. To returne to S. Bede, he had two lerned brothers, *Strabo* an *Haymo*, both famous writers and lightes of the church, as in Honorius, Trithemius, Platin, and other ecclesiastical writers it may be sene. And thus much of his lerning; which who list farder to trie, he may reade his lerned workes, lately set forth (as I saied) and much commended by the protestants them selues of Basil. For more satisfying the english reader, I will after the preface, place his whole life shortly writen by Trithemius, with the enumeration of certain of his workes in his time knowen.

Of hiswer-tin.

As touching the vertu of holy S. Bede, which properly commendeth an historiographer, & dischargeth him from all surmises and suspicions of false reporting, or poeticall fayning, it may be to any well meaning man a sufficient argument, that euen from the age of seuen yeares (as he writeth himselfe) he liued in a cloyster, and serued allmighty God day and night in religion to the last houre of his life, which was the continuaunce of 55. yeares. Al which time he so attended to praier to dayly & howrely seruing of God in the church, to priuat meditations, that (as one writeth) if yee consider his life, yee would thinke he had studied nothing, and againe if ye beholde his studie, yee would suppose he had spent no time in prayer. For his great vertu and modesty he was in his life time called Venrable Bede, as Trithemius noteth

In vita Bedæ.

of

of whom also Platina in thatsence speaketh, saying. *Beda præter græcæ atque latinæ linguæ doctrinam, quam non mediocriter tenuit, ob religionem etiam atque modestiam Venerabilis cognomentum adeptus est.* Bede was surnamed the *Venerable* for his religion and modesty: beside that he was learned in the Greeke & Latin tounge. Polidore alleaging Bede in the history of our country, citeth him with these titles. *Beda homo Anglus, quo nihil castius, nihil melius, nihil verius, &c.* Bede an englisth man, them whom none more chaste, none of more vertu, none of more truth, &c. With like commendation and reuerence is he alleaged of his lerned posteritie in all ages.

In Ioan. 6.

Lib. 1.

In his life time not only at home with his owne countrymen for his vertu and learning was he in high estimation, & in greate credit with the Nobility of our country, but also he was abrode with other Christian princes (being but a monke by profession) in great estimation and much reuerenced. Therefore like as we reade of Saint Antony, S. Hierom, before his time, of S. Bernard & other after him, all monkes and religious men, that in their priuat celles, they had yet a care of publike quyet, and like counsellers of the whole worlde, they moued princes to their duty, so of holy S. Bede we reade the same. For thus Platina reporteth of him. *Cum Africa & Hispania a Sarracenis occuparetur, Beda, qui eisdem temporibus fuit, hanc calamitatem literis ad Principes Christiani nominis scriptis, lamentatus est: quo bellum in hostes Dei atque hominum susciperent.* When Afrike & Spayne was taken & helde of the Sarrazens, Bede which lyued in that time, lamented this calamity in letters writen to Christian Princes, to the entent

Tripat. bi. lib 1. cap. 11. in Ep.

In Iocun 6

that

that they ſhould make warres againſt the enemies of God and men. Wherein both the vertuous zele and religious care of common quyet in holy S. Bede appereth, and the authoritie alſo which he hadd abrode with other Chriſtian princes, is ſignified. Vnto whō alſo a litle before his death, in familiar letters he prophecied of the great waſte of Europe and the weſt church, which ſoone after his death enſued by the Sarazens. For as Afrike by their meanes loſt the faith and lacketh it yet, ſo Spayne of late only recouered the faith againe. Thus much of his learning and vertu. Other particulars of his life, as, where he was borne, how he lyued and dyed, yee may partly reade in his life writen by Trithemius, which we haue tranſlated and placed a part after the preface, & partly in his owne words folowing, after the ende of this hiſtory.

The Authour of this hiſtory being a man of lerning and vertu, a countryman of ours, one that writeth the hiſtory of thinges done at home, done in his life time, or a few yeares before, the memory of them being yet freſh and new, it ſhall not nede I truſt to perſuade the Reader in many words to geue credit vnto him, in ſuch thinges as he reporteth. Neither may I feare to prefer his authority before the authority or report of any mā that now liueth. For beſide his lerning and vertu, it is to be cōſidered that he liued in a quiet time, before theſe controuerſies which now ſo trouble Chriſtendō, were moued. He is an indifferent reporter. There is no ſuſpicion of partes taking, no preiudice of fauouring either ſide, no feare of affection or miſſiudgement to be gathered againſt him. We haue good cauſe to ſuſpect the reportes of Bale, of Fox

Why the Author of this Hiſtory is to be credited.

of

of Bacon and ſuch other, which are knowen to maintaine a faction and ſingular opinion lately ſpronge vp, who reporte thinges paſſed many hundred yeares before their dayes. No ſuch ſuſpicion can be made of S. Bede, who lyued aboue eight hundred yeares paſte and reporteth the planting of Chriſtian religion among vs engliſhmen, partly by that which he ſawe him ſelfe, partly by the reporte of ſuch, who either liued at the firſt coming in of Chriſtianity to our country them ſelues, or were ſcholers to ſuch. Who alſo was no maintainer of any ſecte or faction, but, liued and died in the knowen common faith of Chriſtendom, which then was, and is now but one.

Of the matter of the hiſtory.

In this hiſtory therefore vew, and conſider the coming in of Chriſtian faith in to our country, the heauenly tydinges brought to our Lande, the courſe, increaſe, and multiplying thereof. The vertuous behauiour of our forefathers the firſt Chriſten engliſhmen. Peruſe and marke the faith which they beleeued, the hope wherein they continued, the charitie wherby they wrought. Their faith taught them to ſubmit them ſelues to one ſupreme head in Chriſtes church the Apoſtolik Pope of Rome, Peters ſucceſſor, to whom holy Scripture telleth vs the keyes of the kingdome of heauen were geuen. Their faith taught them all ſuch thinges as are now by Proteſtants denied, as for the more part we haue out of the hiſtory gathered by a numbre of differences placed in the ſecond part of the Fortreſſe. Their hope and charity ſo wrought, that our dere country of England hath ben more enriched with places erected to Gods honour, and to the fre maintenaunce of good

Matt. 16.

good learning, then any one country in all Christendome beside. Gather honny lyke bees out of this comfortable history of our country, not venim like spiders, Reade it with charitable simplicity, not with suspicious curiosity, with vertuous charity, not with wicked malice. As for example. The facte of Saint Gregory described in the second booke the first chapter of this history, reporting how that holy man seing in Rome certain of our countrymen set to be solde in the market, moued with their outwarde beauty beganne to pitie and lament their inwarde foule infidelity, holy Saint Bede writeth diligently as an argument of his great good zele and tendering of Christes religiō, and construeth it to the best, as no honest Reader can other wyse do. But baudy Bale according to the cleanes of his sprit and holy ghospell, like a venemous spider, being filthy and vncleane him selfe, sucketh out a poisoned sence and meaning, charging that holy man with a most outragious vice and not to be named. So like an other Nero (who liuing in lewde lechery woulde not be perswaded that any was honest) this olde ribauld, as in other stories he practised, maketh this history also (ministring no vnhonest suspicion at all, nor geuing colour of vncleane surmising) to serue his filthy appetit and bestly humour. It wil better become the godly reader, and Christian hart to interpret al to the best, for in deede, none can think euill of other, which is not euil himself. Charity sayeth S. Paule, *thinketh no euil, reioyseth not of iniquity, but is delighted in verity.* Such charity if it had ben in Bale and his felow protestants, we should not now haue had so many lewde lies, and malicious surmises vpon the liues of holy men, as

Sueton in Nerone.

1. Cor. 13.

are to be sene in the workes of Bale, Fox, & other.

In this history it shal be no loste time to peruse the lerned, vertuous, and zelous epistles of certaine Popes of Rome after S. Gregory, as of Bonifacius, Honorius, Vitalianus, and other to the kinges of our country, as wel for the encreasing of Christian faith, as for the extirping of Pelagian heresy, for the due obseruation of Easter, which al Christendom hetherto kepeth, and other like matters. While ye peruse this, ye may remembre the lowde lies and slaunderous reproches of protestants, daily preaching and writing, that after S. Gregory al faith was loste, Gods honour was trode vnder foote, al right religion was ouerturned, and that euen by the Popes them selues. Better to bestowe idle houres in such vertuous lessons as this History geueth, and more charitable to note the godly writinges of the Popes here also compriled, then to prie out with baudy Bale the euill liues of our superiours, who were they as badde as the Pharises or worse, yet they are to be obeyed by the cōmandemēt of our Sauiour in such things as they saye, though not to be folowed in their doings. Truly monasteries beinge now throwen downe, no exāples of vertu & perfection appering in such as now preache and teach, al remēbrance of Christian deuotion would be forgotten, if the helpe of stories were not.

Of the miracles, reported in this Hiſtory.

As touching the manifold miracles mencioned in this history, note the persō that reporteth them and the time they were done in, to wit, in the primitiue church of the english nation. At the planting of a faith, miracles are wrought of God by the handes of his faithfull for more euidence therof good life in such as newly receiue the faith

is

is more feruent, Visions and working of miracles, accõpanie those that liue, in such feruẽt goodnesse &perfection. We haue therfore rather more cause to lament the corrupt state of our time, and the colde deuotion of this age, then to discredit the perfect behauiour of our primitiue church, & the miracles wrought therin. *Opera Dei reuelare & confiteri gloriosum est.* It is an honourable thinge to reuele and confesse the workes of God, sayeth the Angel to Tobias in holy scripture. Such therfore as wil thinke the miracles of this history here reported either vncredible, or vnprofitable, & such as might haue ben left out, truly either they must denie the author, or enuie at Gods honour. Such as denie the author, wewill not force then to beleue him, we make it not a mater of such necessity or importance. Yet this I thinke I may be bolde to require thẽ, that they beleue as farr S. Bede, as they do the Actes & monuments of Fox, the storie of Bale, & such other. I thinke it no sinne to match Venerable Bede with any of them in any respect, either of learning, honesty or truth. It may rather sauour of sinne, or at lest of wronge iudgement, & great partiality, to beleue Bale, & discredit Bede: the one being notoriously bent to one side; a late knowen naughty man, the other a confessed holy man of al the Latin church. Last of all, the one thought learned only of a few, the other accompted for excellently learned euen of the protestants them selues, namely those of Basile, who haue most diligently, and with much commendation published his workes. But I may seeme to do iniury to that holy man, to compare him with any of our daies, glory he neuer so much of the spirit, or the ghospel. To returne therfore to the mat- *Tob. 12.*

ter no indifferēt Reader hath any cause to discredit the miracles reported in this History, if he will haue an eye to the person that writeth, & no smale argument for the confirmation of our Catholike faith, planted among vs englishmen, that at the planting therof, such miracles were wrought. Of this argumēt in the 2. part of the Fortresse, we haue treated more at large, whither I refer the Reader.

Cap. 3. That the History ought not to seeme vaine or fabulous.

If otherwise the History for the often miracles here reported, seme to any man vaine, fabulous, or vncredible, I earnestly require him diligently to pondre and beare away that which foloweth: First generaly in an ecclesiastical history, in a history writen of the Churche, in the Historicall narration of matters pertaining to God, to faith, and to Religion, it hath euer so fallen out in al Christian writers, that of miracles much & often mencion hath ben made. Who so peruseth the ecclesiasticall histories of Eusebius Pamphilus, and of Ruffinus, the tripartit history of Socrates, Sozomenus and Thodoret, the history of Euagrius and Nicephorus, he shal finde reported in them straunge and miraculous matters touching the lyues of holy men. For an exāple of such, Eusebius reporteth of Narcissus a holy man, that light lacking in the church, al the oyle of the lāpes being spent, he made by prayer well water to serue in steede of oyle, and the lampe light to burne by that. Also of the same mā he writeth, that wheras three men had periured them selues in an accusation against him, eche one wishing to him selfe diuerse plagues and vengaunce from God if their accusation were false, eache one had soone after the plague that he wished, falling vpon him euidently and miraculously. The same writer reporteth of an herbe growing

Lib. 6. c. 9.

Lib. 7. c. 18

growing before an image of our Sauiour in Cæsarea of Phœnicia, where also an other image stãdeth of the woman cured by Christ of the bloudy fluxe, which herbe after that by groweth it toucheth the brasen hemme of the Images garment, it cureth deseases of all sortes. Ruffinus in like maner in his ecclesiasticall history, reporteth miraculous things of Spiridion the holy bishop of Tremithunt in Cypres, as that when certain theeues would haue stolen of his shepe, and came to the folde in the night time for that purpose, he found them in the morning fast bounde without any man to binde them. Who finding them in such case in the morning, and vnderstanding the cause therof, *absoluit sermone, quos meritis vinxerat.* He loosed them by his worde, which before had bound them by his merites, saith the History. Againe whereas a certaine frend of his had left with his daughter Ireene by name, a certain pleadg, and the maide minding to keepe it sure hyding it vnder the earth, and dying shortly after, without telling the father any thing therof, the party came soone after to require the pleadg, Spiridion the holy bishop, not being able otherwise to finde it about his house, and seing the poore man greuously lamenting the losse thereof, went haltely to the graue where the maide lay, & called her by her name. Who straight answering him: he asked her where she had laied the pleadg of such a man, which the maide forthwith told him, and he thervpon founde it and restored it to the party. Thus much and more reporteth the ecclesiasticall hist. of Ruffinus writen about the yere of our Lorde. 400. If I should stand vpõ the recital of other miracles reported in that history done at the Crosse

Lib. 1. c. 5.

Lib. 1. c. 8. 10. Lib. 2. cap. 8.

of

Hiſtor. tripart. lib. 1. cap. 5. 10. & 11. lib. 7. cap. 5. Sozom. lib. 6. cap. 29.

of Chriſt founde out, by Helena, done by a captiue Chriſtian woman in Iberia, done by the ſcholers of S. Antony the eremite, Iſidorus, Moyſes, & other. If I ſhould likewiſe make a particular recital of the miracles mẽcioned in the tripartit Hiſtory, wrought by the Croſſe of Conſtantin, of the viſions of Amos and Antony the eremites, alſo of Piammon the monke, of the miraculous cures & prophecies by Ioánes a monke; alſo of the viſions and miraculous cures wrought at Conſtantinople in the Catholike oratory of Gregory Naziazen, if I ſhould againe touche the miracles wrought by Symeones that famous Anchoret, and of a number of other out of the Hiſtory of Euagrius and Theodoret, I ſhould paſſe the boundes and meaſure of a preface. It ſhall be ſufficient generally (as I ſayed) to note, that all eccleſiaſticall Hiſtories (ſuch as this Hiſtory of Venerable Bede is) do alwayes by occaſiõ intermingle miracles, in the liues of holy men & lights of Chriſtes church.

Lib. 7. c. 5 cap. 22.

Lib. 4. & in Philoth.

The moſt learned Fathers of the firſt 5. C. yeres haue written Saints liues.

Yea this kinde of writing hath ben thought ſo profitable and neceſſary for the church of Chriſt, for confirmation of the faith, for example of good life, for the glory of God, that the beſt and moſt learned writers in Chriſtes church, haue employ their ſtudies therein. Athanaſius wrote the life of S. Antony the Abbat: and ſo much commendeth the knowledge thereof, that in the preface he ſayeth: *Perfecta eſt ad virtutum via Antonium ſcire quid fuerit.* It is a perfect way to vertu, to know what a man Antony was. Gregory bishop of Nice brother to S. Baſill, wrote the liues of holy Ephrem, and Theodorus the Martyr. S. Hierom wrote the liues of Paulus, Hylarion, and Antony monkes. S. Ambroſe wrote the liues of S. Agnes

Tom. 3.

gnes, S. Thecla, S. Soter, and Pelagia Martyr, all Martyrs and virgins of Christes church. Eusebius Emissenus wrote the liues of Genesius, Epiphodius, and Alexander Martyrs of Christes church also. Prudentius wrote in verse the liues and miracles of many Saints. Theodoret that learned bishop of Chyrra, wrote a great book of Saints liues, intituled Philotheus, whereof he maketh often mention in his ecclesiasticall history. Seuerus Sulpitius, an eloquent writer, of more then twelue hundred yeares past, wrote the miraculous life of S. Martin S. Augustin in his booke *De ciuitate Dei*, among other arguments & tokens of the Christiã faith, reckoneth vp in a set chapter, sõdry miracles wrought at the toumbes and reliques of holy Martyrs, especialy of S. Steuen. Breefely, if we will haue an eye to holy scripture it selfe, we find in the foure euangelistes, beside the heauenly doctrine, beside the tydings of our saluatiõ, beside the mysteries of our redemption, the miracles also wrought by our Sauiour most diligẽtly expressed, & of the three which first wrote particularly repeted: we finde in the Actes of the Apostles, many miraculous cures, and expulsions of wicked spirits wrought by the Apostles. In the bookes of the kinges likewise, manyfolde miracles and thinges (otherwise vncredible) are reported to be done by Elias and Heliseus the Prophets.

Lib. 1. & 3. de virg. Item in exhortat. ad virgines.

In hom. fol 126.

Lib 1. cap. 7. lib. 2. cap. 30. lib 4. cap. 25. & 27. lib. 22. cap. 8.

To conclude therefore, this present history of Venerable Bede, this history of the church of England (our dere country) containing in it beside the historicall narration of the coming in of vs englishmen into this lande, and of attaining to the faith of Christ in the same, manifold miracles, and particular liues of holy men, as of Saint Augustin

guſtin, Paulinus, Mellitus and other our firſt Apoſtles, of learned Theodoret and Wilfrid, of the holy biſhops Aidan of Scotland, S. Cuthbert, S. Iohn of Beuerlake, S. Chadd. S. Erkenwald of England, of S. Oſwald, of S. Audry and diuers other religious virgins, in the very ſpringe and firſt frutes of Chriſtian faith, ought not to any Chriſtian man ſeeme a vaine, fabulous, or incredible narration, more then the hiſtories of other Saintes liues, no leſſe miraculous and different from the common trade of men (eſpecially in the lewde looſe liberty of this wicked time) then the liues and doinges mentioned in this hiſtory, ought to ſeme, being yet writen of the moſt learned fathers in Chriſtes church aboue named, and in the pureſt time of Chriſtianity, by the aduerſaries owne confeſſion, to wit, al within the compaſſe of the firſt fiue hundred yeares. And as Theodoret in the preface of his Philotheus, warneth the Chriſtian Readers, not to diſcredit any thinge by him to be mẽtioned in that hiſtory of ſaintes liues, ſo will I with his wordes, warne the ſtudious Readers herof, ſuch as eſteeme the iudgement of the holy and learned Fathers. Theodoret ſayeth, and I in the name of Venerable Bede ſaye the ſame.

In præfat. ad Philotheum.

An admonition out of Theodoret touching miracles.

Eos qui in huius hiſtoriæ lectionem inciderint, oro atque obſecro, &c. Thoſe which ſhall happen to reade this hiſtory (ſayeth Theodoret) I praye and beſeeche, that if they finde any thing writen, which paſſeth their power, they do yet beleeue it, not meaſuring the vertu and power of holy men, with their owne vertu or power. For God geueth giftes of the holy Ghoſt to the godly, and more excellent, to ſuch as excell in godlynes. And this I ſpeake to them which are not acquainted with

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the ſecret workes of God, for ſuch as haue wel ſerched and tryed the ſecrets of the holy Ghoſt, they knowe and feele his bountifullnes, and do well vnderſtand what God among men, worketh by men, when by the mighty power of miracles, he draweth the vnbeleuers to the knowledg of him. Truly who ſoeuer wil ſticke to credit ſuch things as we ſhall report, no doubte but he will alſo ſticke and ſtagger, to beleeue the miraculous workes of Moyſes, of Ioſue, of Elias, and of Elizeus, yea the miraculous workes of the Apoſtles, he will accompt for very fables. Otherwiſe, if he wil beleeue thoſe other thinges to be all true, why will he miſtruſt theſe for falſe? For the ſame grace of God which wrought in thoſe, hath alſo wrought in theſe holy men, all ſuch thinges as they did. For this grace being continual and euer running, rendring alwayes ſuch as make them ſelues worthy thereof, by ſuch men, as by certain riuers, keepeth her mayne courſe, and floweth moſt plentifully. Thus farre Theodoret.

For in deede, as S. Auguſtin ſayeth, ſerching out the reaſon how we that liue, are viſited of holy men departed this worlde. *Alij ſunt humanarum limites rerum, alia diuinarum ſigna virtutum, alia ſunt quæ naturaliter, alia admirabiliter fiunt, quamuis & naturæ Deus aſsit vt ſit, & miraculis natura non deſit.* The bondes of mans abillty, and the ſignes of Gods power be diuerſe. Some things are done naturally, ſome miraculouſly: though yet both God helpeth nature, and nature, concurreth in miracles. And therefore S. Auguſtin though (being yet ſo excellently learned) he could by no reaſon finde out how holy men departed this worlde miraculouſly worke here on earth (as in the

An other ſort of S. Auguſtin. lib. de cura pro mortuis gerenda cap. 16.

in the ſame place he expreſſely confeſſeth) yet he reporting how that Iohn that holy Monke appeared in a viſion by night to a godly woman feruently deſiring to ſee and talke with him, and how he heard it by the mouth of one which learned it of the party her ſelfe, & of her husband, he ſayeth.

Cap. 17. *Qui hoc ab eis comperit, retulit mihi vir grauis & nobilis, & digniſsimus, credidi.* One which vnderſtode this of the parties them ſelues, reported it vnto me, a man graue, worſhipfull, and worthy of credit, I beleued him. But (ſayeth S. Auguſtin in the wordes immediatly folowing) if I had ſene that holy Monke my ſelfe, becauſe, as they ſaye, he was both very gentle to be aſked, and very wiſe to make anſwer, I would haue aſked of him (touching this mater) whither he himſelfe came to that woman in his ſlepe, that is, his ghoſte in the ſhape of his body, as we alſo do dreame in our bodies, or whither he himſelfe being otherwiſe occupied, or if he ſlept, dreaming ſome other thinge, yet ſuch a viſion of him appeared to the woman in her dreame, either by an Angell, or by ſome other meanes, and that by the ſpirit of prophecy he foreknew all this, and therefore promiſed before to her husbande that he woulde ſee her. For if he himſelfe was preſent to the woman in her dreame, truly that was done by miraculous grace, not by nature, by the gifte of God, not by his owne power. But if he being otherwiſe occupied, or ſleaping himſelfe, and occupied with other phantaſies, yet the woman ſawe him in her ſleepe, truly then it ſemeth not much vnlike to

Act. 9. that we reade in the Actes of the Apoſtles, where our Sauiour ſpeaketh to Ananias of Saul, and telleth him, that Saule did ſee Ananias coming toward

ward him, Ananias himselfe not knowing any thing thereof. Which so euer of all these that mā of God should answer vnto me, I would farder yet aske him touching the martyrs, whither they thē selues be present in visions, or else by some other meanes do appeare to such as see them in in what forme they list, & specialy when the deuils in mens bodies confesse that they are tormented of them, and desire them to spare them, or whither all these thinges be done at the will of God by the Angelicall powers, for the honour & commendation of Saints, and for the profit of mē, the martyrs them selues being in the meane space in most perfect quiet, occupied with more excellēt sightes seuerally from vs, and praying so for vs. For at Millain also at the tombes of the holy Martyrs Protasius and Geruasius, the deuils naming them, as also other departed men, confessed also bishop Ambrose then liuing, and cried vpon him to spare them, the bishop then being otherwise occupied, not knowing at al thereof. Last of all, whither these thinges be some times done by the very presence of the Martyrs, sometime by the ministery of Angels, and then whither it may be discerned of vs, & by what tokens we may discerne it, or whither none els can discerne it, but such as haue that gift by the spirite of God, diuiding peculiarly to euery one as he willeth. Al these thinges, I thinke, this Iohn would discusse and declare vnto me: that either at his teaching I might learne and know such things to be true and certain, or els I might beleeue without knowledge, he yet teaching such thinges as he knew. But if perhaps he would answere to all these my doubtes out of holy scripture, and saye vnto me, Seeke

1. Cor. 12.

Eccles. 3.

not

not such thinges as passe your capacity, nor serche not after that which excelleth your ability, but what our Lorde hath commaunded you, thinke vpon those thinges allwayes, I should gladly take this answere also. *Non enim paruus est fructus, si aliqua obscura & incerta quæ comprehendere non valemus, clarum certumque sit nobis non esse quærenda, & vnusquisque vult discere, putans prodesse si sciat, discat non obesse si nesciat.* For it is no small profit, if in such darke & doubtefull matters as by reason we can not finde, yet we may clerely and euidently see, that such thinges are not by reason to be founde. And that euery one desirous to know, thinking such knowledge might profit him, may lerne it is nedelesse to knowe, what he can not possibly knowe. Thus farre S. Augustin in that place, beleuing the miraculous operations of holy Martyrs and visions of holy men, though he could not attaine to the reason either of the one or the other.

Note.

In like maner he beleeueth, that S. Felix the holy Confessour of Nola, when that citie was greuously assieged, *non solis beneficiorum effectibus, verum etiam ipsis hominum aspectibus apparuisse*, not only by miraculous workes and present succour, but by euident vision and common sight appeared vnto men. Such visiõs such miracles holy and learned men sticke not to beleue, though they perce not vnto the reason therof. And euen so such holy & miraculous examples as aboũd in this History, though they can not perhaps sinke in to the hartes of Protestants, whose faith is limited by reason, and builded vpon worldly witt, yet Catholikes which haue learned of S. Paule *to subdue their vnderstanding to the obedience of faith*, and whose faith is guided by *Charity which beleueth all thinges*, as

Lib. eodem cap. 16.

1. Cor. 10

1. Cor. 13.

the

the Apoſtle alſo teacheth, can eaſely beleeue the report of ſo holy and learned a man, as Venerable Bede in all Chriſtendom hath theſe many hundred yeares ben accompted. Let Proteſtants folowe the Arrians, which when a blind man was reſtored to ſight at the tombes of S. Geruaſius and Protaſius at Millain, S. Ambroſe then being bishop and S. Auguſtin not yet chriſtened being then preſent alſo, ſayed yet (as S. Ambroſe writeth of them) *Non ſunt iſti martires, nec torquere diabolum poſſunt, nec aliquem liberare.* Theſe are no Martyrs they can not torment the deuill, they can not helpe men. And againe *Ariani dicunt. Non ſunt dæmonum vera tormenta, ſed ficta & compoſita ludibria.* The Arrians do ſaye. Theſe are not true tormentes of the deuills, but fained and imagined illuſions. Let Proteſtants folow their forefathers, olde curſed heretikes, let them ſcoffe at the miracles done at the tombe of S. Alban that holy martyr, and of S. Cutbert that holy Confeſſour, we will beleeue with Theodoret, with S. Auguſtin, and with S. Ambroſe, ſuch vertu and miraculous power of holy Martyrs and Confeſſours mentioned by Venerable Bede, as they beleeued the report of good men, before them.

Heretikes will not beleue miracles.

Conſeſſ. lib.

Serm. 91

For the farder contentation of the Reader in this point, beſide al which hath ben ſayed, we ſhal in the hiſtory it ſelfe, (when ſtraunge and vncredible miracles and viſions ſhall occurre) note in the margent other lyke examples, auouched by the moſt approued writers of the primitiue churche. To make an ende, if all this ſuffiſeth not to defend this Hiſtory from the cauilles of Proteſtants bicauſe of the miracles here reported, then let the ſhew a reaſon why the Actes and Monuments of M. Fox,

M. Fox, deſerue not the like. Are there not alſo in that dongell, heaped a number of miſerable miracles to ſet forth the glory of their ſtinkinge Martyrs? I report me to the leaues of that booke pag. 95. 183. 208. 251. 389. 416. 433. 442. 443. 444. 520. 645. 608. 878. 881. 1040. 1355. 1670. 1677. In al which places miracles ſuch as they be, are to be founde. And to ſpeake ſomwhat particularly, he that in this hiſtory will diſcredit ſuch miracles as S. Bede reporteth vpon report of one brother or ſiſter, let him geue a reaſon why he beleeueth the tale of Eliſabeth Lawnſon, and Symon Harlſtone. Who miſtruſteth miracles reported vpon coniecture, let him conſider the miracle tolde of Tindall. If it ſeme incredible that the bodies of dead men may remaine vncorrupted and ſounde, why is it tolde for a miracle, that the hart of Zwinglius was found whole in the aſhes, al the reſt of the body being burned vp? If viſions appearing to ſome, not to al that are preſet ſeme fabulous, let it be a fable (as in deede it is, being therof an eye witneſſe my ſelfe, that he telleth of Latimers hart bloud, whē he ſuffred in Oxford. If the Croſſe of S. Oſwalde ſeme a ſuperſtitious tale, how much more fonde & fabulous is the tale of one that ſuffred at Brāford, with a greate white croſſe, appearing in his breſt? Thus if we may cōpare truth with falſhood, light with darknes, true miracles with light tales, we ſee as much vncredibility, if we looke to reaſon, as great vanitie in reſpect of the matter it ſelfe, in the one as in the other. But how farre more credit this auncient hiſtory of Venerable Bede deſerueth, then the lying libels of vpſtart ſectaries, it ſhall (as I haue already ſayed) eaſely appeare, if we conſider but the

Proteſtāt pretended miracles.

Pag. 1677.

Pag 520.

Pag. 444.

Pag. 555.

Pag. 1670

Au-

Authour of this hiſtory,& the time that he wrote in, whereof we haue ſpoken at large before. One thinge remaineth, which being ſayed, I ſhall haue finiſhed.

Concerning the proper names of places, as of cyties and monaſteries mencioned in the hiſtory, we haue many tymes kept the Latin or rather Saxon names, where Polidore and other inſtructions coulde not helpe vs to call them by their preſent names they now beare. Wherein we deſire the gentle Reader the rather to beare with vs, conſidering that this tranſlation being penned on this ſide of the ſeas, we coulde not being out of the country, haue ſuch ſpeciall intelligence of eche ſhere and Countie as to that purpoſe was requiſit, and might perhaps eaſely haue had, if we had bene at home, and trauailed the country our ſelues. Notwithſtãding as touching the ſheres, principal cyties, and diuers monaſteries, by the helpe of Polidore we haue termed them, as they are now called. Whereby the whole courſe of the hiſtory ſhal be euery where perſpicuous and euider, though ſome certain ſmall monaſteries and villages remaine vnknowen.

How ſo euer it be, the principall intent both of Venerable Bede and of vs, being the honour of God, the publiſhing of our firſt Chriſtian faith, the courſe and proceding thereof, we haue choſen rather to ſet forth the hiſtory in ſome part barbarous, then to conceale from our dere country (in theſe neceſſary times of inſtruction) the precious treaſure of our Chriſtian beleſe wherein we were firſt baptized, and haue ſo many hundred yeares in ſuch quiet and felicity continued. Truſting verely in almighty God, that the peruſing herof with the

the Fortreſſe and defence of our faith, preſently alſo to be ſet forth, maye ſtaye the conſcience of ſome from daungerous deceites of this later religion, ſo directly and in ſo many points repugning the other. Which if it may pleaſe the goodneſſe of God to worke in the hart of any on of my dere countrymen, I ſhall thinke all my labour happely beſtowed, and my ſimple paine abundantly rewarded, in the meane while, we haue declared our good will, and done in part our duty. Which with al that is amiſſe, if any thinge ſo be, I beſeche euery gentle Reader to accept in good part. Fare well. At Louain. The 12. of Iune. 1565.

Thomas Stapleton.

THE

THE LIFE OF S. BEDE
WRITEN BY TRITHEMIVS

BEDE a monke and Prieſt of the monaſtery of S. Peter and Paul, of S. S. Benets order in England, a man much conuerſant in holy ſcripture, and very well learned. In other good learning of great knowledge. As in Philoſophie, Aſtronomie, Allegoriſme and Poetry. Skilfull of the Greeke toung: of an excellent witt. His tounge and ſtile not curious, but pleaſaunt and ſemely. He wrote many volumes in the which his wit and learning is tried. This man at the age of ſeuen yeares, was by his frendes committed to Benedictus and after to Ceolfridus the Abbat of the forſaied monaſtery, at Murmouth, to be brought vp and inſtructed. From which age continuing al dayes of his life in that Monaſtery, he beſtowed al diligence in the ſtudy of holy ſcripture. And obſeruing with al the rule of his order, ſinging daily gods ſernice in the church, in the reſt he delighted alwayes, to lerne to teache, or to write. In the nintenth yere of his age, he was ordred deacon. In the thirtieth yere, he was made prieſt. Both which orders he receiued at the handes of the holy bishop Iohn of Beuerlake, by the commaundement of Ceolfrid his Abbat. Frō which time of his prieſthood, vntill the ende of his life, he wrote the workes here folowing

* At Weimouth at the riuer Were which runneth by Dyrrham.

In Geneſim vſque ad Iſaac. lib. 4.
In Exodum. lib. 1.
De tabernaculo & vaſis eius. lib. 3.
In Numeros. lib. 1.
In Leuiticum. lib. 1.
In Regum 30. queſt. lib. 1.
In Deuteronomium. lib. 1.
In Iudicum. lib. 1.
4. De ædificatione templi. lib. 2.
In Principium Regum. lib. 3.
In Ioſuæ. lib. 1.
In prouerbia Salomonis. lib. 3.
In paralipomenon lib. 2.
In Eccleſiaſtem lib. 1.
In Cantica Canticorum. lib. 6.
In Eſdram & Neemiam. lib. 3.
In Tobiam. lib. 1.
In Eſayam prophetam. lib. 2.
In Ezechielem. lib. 1.
In Hieremiam. lib. 2.
In Danielem. lib. 1.
In xij. prophetas minores. lib. 12.
In Epiſtolas Pauli. lib. 14.
In Epiſtolas Canonicas. lib. 7.
In Euangelium Marci. lib. 4.
In Apocalypſim. lib. 3.
In Actus Apoſtolorum. lib. 2.
In Euangelium Lucæ. lib. 6.
Geſta Anglorum. lib. 5.
Flores B. Gregorij in Cantica. lib. 2.

Homilias Euangeliorum. lib. 2.
Chronicam ſui cœnobij. lib. 2.
Geſta diuerſorum ſanctorum. lib. 1.
De temporibus & natura rerum. lib. 1.
Martyrologium lib. 1.
De paſſione Sancti Felicis. lib. 1.
Aliud minus volumen lib. 2.
De Locis ſanctis. lib. 1.
Vitam S. Alberti Epiſcopi. lib. 2.
Scintillarum ex ſententijs patrum. lib. 1.
Epigramata hero. lib. 1.
Hymnorum diuerſo carmine. lib. 1.
Diſtinctiones in Hieremiam. lib. 1.
Lectiones noui Teſtamenti. lib. 1.
Lectiones in vetus Teſtam. lib. 1.
De Chriſto & Eccleſia. lib. 2.
Diſtinctiones in Iob. lib. 1.
Epiſtolarum ad diuerſos. lib. 1.
De cantico Abacuc. lib. 1.
De orthographia. lib 1.
De arte metrica. lib. 1.
De ſchematibus. lib. 1.

He wrote alſo many other thinges, vvhich are not come to my knovvledge. This mans vvorkes vvere of ſuch authority (euen vvhile he yet liued, and vvrote alvvayes nevv) that they vvere openly read in Churches, by the appointment of the biſhops of England. And bicauſe that his homelies then read in the church, bearing the name of the Author, as the maner is

vvere intituled the homelies of the Venerable Bede, not being able to call him vvith a more honourable name vvhile he yet lyued, the same title hath remained euen to this daye. Whereby he is rather called Venerable Bede, then S. Bede: for it vvas not lavvfull to call any a Saint yet liuing. Some do faine other causes vvhy he should be surnamed Venerable. As that being blinde, he preached to stones, and of an epitaphe vvriten by an Angell. But these men are deceiued. For neither vvas Bede blinde, neither it is knovven that any such epitaphe vvas vvri-vpon his sepulchre. And truly, vvere it not to auoide prolixity, I coulde easely confute these folies. He departed this vvorlde vnder Leo the Emperour, in the yere of our Lorde. 732. In the yere of his age 72. the last daye of Maye. Indiction. 15.

BEDE TO THE READER

Al vnto whom this storie of our nation shall come, either hearing it or reading it, I humbly beseeche, that for my infirmities as well of body as of minde, they wil be intercessors before the heauenly clemencie. And that euery one in his country wil so awnswere my labour with mutual charity, that whereas I haue noted in euery prouince, shyre, or countie, and in the most notable places thereof, such thinges as I thought worth the remembraunce, & pleasing to the inhabitants of eche one, that I may for all reward, haue the helpe of their godly prayers.

TO THE RIGHT HONORABLE KINGE CEOLLVPHE (BEDA, SERVANT of Christ and Prieſt.) 5: 1

THE Hiſtory of thinges done in the church of the Engliſhe nation, which of late I had ſet fourth, I did both firſt very gladly ſend your Grace, deſiring then to haue a ſight and proofe thereof, and now againe do ſend it you, to the entent you may both coppy it out, & more fully at your leſure conſider it. I can not but highly commend this your zele and good deſyre you haue, not only to geue good eare to the holy ſcriptures, but alſo to know of things both don and ſpoken by worthy men before your time, and ſpecially of our owne country. For whither an hiſtory cõtaineth good thinges don by good men, the wiſe hearer is therby prouoked to well doing: ether reporteth euill things done by euil men, the vertuous

and well diſpoſed reader neuertheleſſe is moued therby, both to flie that which is euill & noiſom to his ſoule, and embrace the thinge he knoweth to be good and acceptable vnto God. Which thing, you wiſely pondering, deſire to haue the ſayd hiſtory publiſhed, both to the inſtruction of your ſelfe, and alſo to to the edifiyng of ſuch other, whom God hath committed vnto your gouernement.

And to the entent I may put both your Grace, and al other that ſhal heare or reade it, out of all doubt of the verity of the ſayd Hiſtory, I will briefly ſhew you, what authours I haue chiefely folowed in the making therof. The chiefeſt authour and aider I had in compiling this worke, was the right reuerend abbat Albinus, a man of great learning, which being brought vp in the church of Canterbury, vnder Theodorus Archebiſhop of bleſſed memory, and Adrianus abbat, both men of great worſhip and learning, hath procured and ſent vnto me all ſuch things as were done by the diſciples of S. Gregory the Pope, ether in the prouence of kent, or other places adioyning and borde ring vpon the ſame. Which thinges the ſayd Abbate hath learned, partly by writinges, partly alſo by tradition of elders, and ſuch thinges as he hath in ſuch ſorte learned, he hath ſent vnto me by the handes of Nothelmus

mus prieſt of the church of London, to be receiued ether in writing, or by mouth & relation of the ſaid Nothelmus. Who alſo going after vnto Rome, was permitted by Gregorie bishop, which is now head of that church, to ſearch the cloſetts of the ſaied holy church of Rome, where he founde out certaine epiſtles of Saint Gregory & other biſhops there, and at his returne hath deliuered vnto vs the ſayd epiſtles to be put into our hiſtorie, with the counſell and aduiſe of the reuerend father Albinus aboue mencioned.

So that from the beginning of this booke, vnto the time that the countrie of England receiued the faith of Chriſt, we learned ſuch thinges as we bring gathered out of the workes of ſuch as had wrote thereof before our time. And from thēce vnto this preſent, ſuch thinges as haue ben done in the church and dioceſe of Canterbury, by the diſciples of Saint Gregory or their ſucceſſors, or vnder what kinge they haue ben done, we haue knowen by the induſtrie of the ſayd Abbate Albinus, at the reporte of Nothelmus, who alſo hath brought me into ſome parte of knowledge of ſuch thinges as were done in the prouinces of the [a] eaſt and [b] weſt ſaxons, & alſo of the eaſt engliſh, & of the Northumbers, to wit, by what biſhops preaching, and vnder what king ech of the ſayd prouinces

[a] Eſſex. [b] Saliſbury Exceter Welles. [c] Suffolck, Norfolck and Cambrigdshere.

were

were conuerted vnto the faith of Christ. And to be shorte, by the exhortation of the sayd Albine, I was chiefly prouoked and enboldened to set vpon this enterprise. Daniel also the most reuerend, bishop of the west saxons, which is yet a liue, hath instructed me in certaine pointes of the ecclesiasticall historie, both of his prouinces, of [d] the South Saxons, and of the Ile of Wite.

Northumbers are called in this history all that dwelbeyōd the riuer Humbre Northward

d Sussex and Hāpshere.

e Mercia or Marshland containeth the dioceses of Lichfield and Couentry, Lincolne and VVorcest

f Essex.

Now in what sort the prouince of [e] Mercia, receiued the faith which they knew not before, and the prouince of the [f] easte Saxons recouered the faith which they had lost before, both by the ministerie of Ceddi and Ceadda priests of great deuotion, and how the two sayed fathers, both liued and dyed, we haue diligently learned of the brothers of the monastery of Læstinge by them erected. Againe of thinges done appertaininge to the church in the prouince of the easte English, we haue founde out partly by monuments of writinge and traditions of the foreliuers, and partly, by the information of the Reuerend Abbat Esius. As for such thinges as were done in the territory of Lyndissig (that is the holy Ilād) touching the furderance of the faith of Christ, and what priestes there succeeded from time to time, we haue learned ether by

the

the writinges of the reuerend biſhop Cynebertus, or by the liuely voice of other men of good credit. The hiſtory of the prouince of Northũbers, from the time they receyued the faith of Chriſt vnto this preſent, we haue gotten, not by any one author, but by relation of many faithfull witneſſes who might know and remember the ſame, beſides ſuch thinges as by my owne experience I knew. Among which you ſhall note, that ſuch thinges as I haue wrote of the moſt holy father & biſhop Cutbert, ether in this booke, or elſe in the treatiſe that I haue made of his life, I haue taken partly out of thoſe things which I found before writen of him by the brothers of the church of g Lindisfarnum, folowing ſimplely the faith of the hiſtory which I read, and partely alſo haue added thereunto ſuch thinges as I could learne my ſelfe, by the faithfull teſtimony of ſuch as knew him. I humbly beſeeche the Reader, that if he ſhall finde any thing otherwiſe then truth in this treatiſe, he will not impute it vnto me, as he which hath endeuoured to put in writinge to the inſtruction of our poſteritie, ſuch thinges as we could gather by common report, which is the true lawe of an hiſtory.

g *The coaſt of Northumberland properly*

THE

THE

FIRST BOOKE OF THE HISTORY OF the church of Englande.

Of the ſituation of Britany and Ireland, and of the people which inhabited there of ould time.

THE I. CHAPTER.

BRYTANY an Iland of the Oceane, which of ould time was called Albion, doth ſtande betwixt the north and the weſt, right ouer againſt Germany Fraunce, & Spayne, three of the greateſt countries of Europe. Which being eight hundred myles longe Northward, is but two hundred myles broade, except you reckon the cabes or poyntes of the mountaines which runne out far a long into the ſea, wherby the Iland is in compaſſe * *forty and eight times threſcore & fiſtene myles.* Of the ſouth ſide, it hath Flaunders the firſt hauen towne wherof to arriue at for a man comyng out of England is called Ruthuby, the hauen whereof is now corruptely called * Reptaceſter 50. myles off from Callis, or as ſome

* *That is* 4800 *mile*
* *This hauen is now loſt by the irruption of the ſea.*

as ſome write 60. myles. On the back ſyde of it, where it lyeth open vnto the mayne Oceane, it hath the Iles called Orcades. It is an Iland verie fertile of corne, frute and paſture. In ſome places it beareth vines, it hath plentie of fowles of diuerſes ſortes, both by ſea and land, of ſpringes alſo & riuers ful of fiſh, but ſpecialy of lampriles and eles. There be many times alſo taken Porpoſes, Dolphyns and Whales, beſide many kynde of ſhelfiſhes, among other of Muſkles, in whom be founde perles of all coulours as red, purple, crymſon, but ſpecialy white: there is alſo great ſtore of Cockles, whereof is made the dye of crymſon, whoſe redd will be appalled neither with heate of ſonne, nor with wett of wether, but the oulder it is, the more bright and bewtifull glaſſe it caſteth. It hath alſo ſprynges fitt to make ſalt, & others of hoate waters, where ar builded ſeueral places mete for all ages, as well for men as women to bathe them ſelues. For the water (as ſaynt Baſill writeth) running through certayne metalls, receiueth therof ſuch vertue of heate, that it is not only made warme therby, but alſo ſkalding hoate.

This Iland, is ſtored wyth mynes of ſundry metalles, as of braſſe, lead, iron and ſyluer. It bringeth furth alſo great plenty of the Geat ſtone, and that of the beſt. This ſtone is blacke and burneth being put to the fire, and then is of good vertu to chaſe away ſerpents. If you rub him til he be warme, he holdeth faſt ſuch thinges as are layd vnto him, euen as Aumber doth. This Iland had in it ſomtimes twenty eyght fayre cities, beſide an innumerable ſort of caſtles, which alſo were well and ſtrongly fenced with walles, turrettes, gates and bullwarkes. And for as much as it is placed

right

right in manner vnder the north pole, it hath light nightes in the ſommer, ſo that at mydnight many times men doute whether it be yet twylight of the euening paſt, or breach of the day following. Wherby the dayes be of a great length there in ſommer, as contrary the nightes in wynter: that is to ſay, eighteene howers, by reaſon the ſonne there is gon ſo farre ſouthward. And ſo in like maner the nights in the ſōmer are there very ſhort, & the dayes in the wynter, that is to ſay, ſix equinoctial howers, where as in Armenia, Macedonia Italy, & other coūtries ſubiect to the ſame line the lōgeſtday or night paſſeth not 15. the ſhorteſt 9. houers

This Iland at at this preſent, with fiue ſundry langages (to the nūber of the fiue books of Moyſes) doth ſtudy and ſet forth the knowledge of on perfect truth, that is, wyth the language of the Engliſh, the Britannes, the Scotts, the * Pictes, and the Latine, which by ſtudy of the ſcriptures is made common to all the reſt. At the firſt this land was inhabited of none other nation but only of the Britannes, of whom it receiueth its name: which Britannes comyng out of Armorica (called now litle Britanny) as it is thought, chole vnto them ſelues the ſouth parte of this land. And after when they from the ſouth forward, had in their poſſeſſion a great parte of the Ile, it chaunced that certaine people of the Pictes coming out of Scythia, as it is ſayed, trauailing vppon the ſeas with a few long ſhippes, the winde dryuing them in compaſſe rounde about the coaſte of Britannye, blewe them a ſand on Irelands ſyde, on the north partes thereof. Which they finding inhabited of the Scottes; beſought then to allow them ſome part of the land, where they might plante them ſelues

ſelues. But they coulde not obtayne their deſire. This Iland, next vnto Britanny, is the greateſt Iland of the Oceane ſea, and ſtandeth weſtward of Britanny. But as Northward it is not ſo longe as it, ſo weſtward it is much longer, and reacheth vnto the North parts of Spayne, hauing the maine ſea runnyng betwixt.

The pictes (as I haue ſayd) arriuing wyth their nauy in Ireland, required of the inhabitants, that they might be ſuffered, there to reſt and place them ſelues. The Scottes aunſered, that the Iland was not big enough to hold them both. But we can geue you good counſel (quoth they) what we thinke beſt for you to doe. We know wel there is an other Iland not farre from ours ſtanding eaſtward from hence, which we may ſee out of this land in a fayer ſonnie day, if you will goe thether you may inhabit there at will. And if there be any reſiſtance made againſt you, we will ayde you. Whervpon the Pictes arriuing in Britanny, planted them ſelues in the North parts therof, for as for the ſouth partes, the Britannes had taken vp before. And wheras the Pictes hauing no wiues did require of the Scottes to marry their dawghters, the Scottes agreed to graunt them their deſire, vnder condition, that as often as the matter was in dout, they ſhould chooſe their kyng rather of the next of the howſe of the woman, then of the man. Which order, it is well knowen the pictes keepe euen to this day. In proceſſe of yeres, after the Britans and the Pictes, the Scottes alſo were receiued in to Britanny among the Pictes. Which coming out of Ireland vnder Rewda their Capitaine, either by force or frendſhip, entered and inhabited the country in Scotland, which they

poſſeſſed

poſſeſſed. Of which capitaine euen vnto this day they are called Dall reudin, for in their language, dall ſignifieth part.

A diſcription of Ireland.

Ireland both in bredth, holſomnes, and fines of ayre, far paſſeth Britanny, ſo that ſnow there remayneth ſkant three dayes together: and no man there for fodderíng of his beaſtes, ether maketh hay in the ſommer, or buyldeth ſtawles for his cattaile. There is no noyſom creping beaſt to be ſene there, no ſerpent that can liue there. For many times ſerpentes which haue ben brought thether out of Britanny, the ſhip drawing nere vnto the land, as ſone as they are touched with the ſmell of the ayer, they die out of hand. Yea more then that, all thing in maner that cometh from the ſayd Iland, is of ſoueraigne vertue againſt poyſon. And this we ſawe with our eyes, that when certain men, that were ſtunge of venemous ſerpents, had taken the ſcraping of certaine leaues of bookes which had ben of Ireland, and had droken it in water, forthwith all the force of the venim was ſtaynched, and the ſwelling of the ſtunge bodies vtterly, aſſwaged. This Iland is rich in milk and hony, nor void of vines, fiſh or foule, and full of ſtagges. This is properly the country of the Scottes, out of the which they iſſuing haue inhabited Britanny, being before poſſeſſed of the Britons and the Pictes. There is a great creke of the ſea, which ſeuered of ould time the Britons from the Pictes, which from the weſt runneth far into the land. Where vnto this day there is a citty of the Britons very ſtronge & wel fenſed called Alcuith. At the North ſide of the which creke, the Scottes haue come and made their dwelling country.

How

How that Cayus Iulius Ceſar, was the firſt of all the Romains that came into Britanny.

THE 2. CHAPTER.

THE Romains had neuer acceſſe vnto Britanny, nor knowledge therof vntil Caius Iuilus Cæſars time. Who the 593. yere from the buylding of Rome, and the 60. before the incarnation of our Sauiour Chriſt, being Conſull with L. Bibulus, at the time that he had battell with Germany and France (which two countries the riuer Rhene doth ſeuer) came into Picardy, from whence is a very nigh and ſhort paſſage into Britanny, and with men and war prouiſion, paſſed ouer into Britanny where he being receiued wyth a very ſharpe and hotte byckering, and after ſhaken wyth a contrary tempeſt, was fayne to returne in to Fraunce, with the loſſe of a great part of his army, and no ſmall number of his ſouldiars, and of the moſt part of all his men of armes. And ſo for that wynter he was forced to dimiſſe his army: which being ouerpaſt, he ſayled againe in to Britanny, with a nauy of 600. ſayle one and other. Where after he had arriued, and was now marching toward his enemy with his mayne hoſte, his ſhips riding at the anker, were with a violent ſtorme rent and caſt either one vppon the other, or elſe vpon the quick ſandes, and there broken in peces in ſuch ſort, that fortie of them were loſt out of hand, and the reſt with much a doe repaired. Cæſars horſemen at the firſt encounter were ouerthrowen of the Britannes, and Labienus one of his

coro-

nels ſlayne. At the ſecond encounter, with great loſſe and daunger of his army, he put the Britannes to flight

From thence he went vnto the riuer of Temes, which men ſay can be waded ouer but in one place: where on the farder ſide, a great number of the Britannes warded the bankes, vnder Caſſibellauno their capitayne, who had ſtucke the bottom of the riuer & the bankes alſo thyck of great ſtakes, whereof certayn remnantes vnto this day ar to be ſene, of piles of the bignes of a mans thyghe couered wyth lead, ſtycking faſt in the bottō of the riuer. Which when the Romans had eſpyed and eſcaped, the Britannes, not able to withſtande the violence of the Roman Legions, hidd them ſelues in the woddes, out of the which they ofte brekyng forth, greatly endomaged the army of the Romaynes. In this meane time * Trinobantum a very ſtronge citty, with their Capitaine Androgorius yelded vnto Ceſar, deliuering forty hoſtages. Which example, other moe citties following, fell in leage wyth the Romans: by whoſe aduertiſment, Ceſar hauing intelligēce of a ſtrong hold, that Caſſibellanus had buylded betweene two dykes or mariſhes, well fenſed wyth woddes on ech ſide, fild with plenty of all thinges, aſſayling it with great force, at lenght ouercame. After that returning in to Fraunce, hauing dimiſſed his army for the wynter ſeaſon, he was ſodenly beſet with great tumultes of warres, raiſed againſt him on euery ſide.

* Colcheſter.

How Claudius the Emperour, was the second that came into Britanny, who did also subdue the Iles Orcades; And how Vespasian sent by him tooke the Ile of Wite

THE 3. CHAPTER.

THe 797. yere from the buylding of Rome Claudius the third Emperour after Augustus, being much desirous to shew him selfe a prince profitable vnto the common welth, sought by all meanes battaile & conquest. Wherupon he made a vioage in to Britanny, which was all in a muteny, for that such as were trayterously fled from them, were not restored. He passed ouer in to the Iland whether before nether Iulius Cesar, nor after any durst aduenture. And there with out ether blood or battaile was receiued by submission, the greatest part of the Iland voluntaryly yelding thē selues vnto him. Also he brought in subiection to the Romaine empire the Iles Orcades, which lie in the Oceane aboue Britanny: that done he returned to Rome the sixt moneth after that he departed thence: and caused his son to be surnamed Britannicus. This battell was fought the fourth yere of the incarnation of our lord 46. In the which yere also there fell a great famine, thorought out all Syria, which in the Actes of the Apostles is shewed to before spoken of by Agabus the prophet. An. 797. *The yeare of our Lord 46.* *Actor. 11.*

Vespasius who after Nero was emperour, being sent of the said Claudius in to Britanny, subdued vnto the Seigneurie of the Romains, the Ile of Wite, standing nigh Britanny westward. Which

length from este to west about 30. miles : from south to North 12. being in the east part by sea 6. miles , in the west 3. miles off from the west shore of Britanny , Nero succeeding Claudius in the empire, neuer durst medle with warlike matters. Whereby among other many hindraunces which befell in his time vnto the empire , one was , that he had almost lost Britanny , for vnder him two noble townes were taken and ouerthrowen.

How Lucius King of Britanny, sent to Eleutherius desiring to be Christened.

THE 4. CHAPTER.

An. 156. THe yere of the incarnation of our Lord 156. Marcus Aurelius Verus the 14. Emperour after Augustus gouerned the Empire with his Brother Aurelius Commodus. In whose time Eleutherius a holy man being Pope of the church of Rome, Lucius King of the Britannes wrote vnto him, desiring that by his cõmaundement he might be made Christian : which request was graunted him. Whereby the Britannes receiuing then the faith , kept it sounde and vndefiled in rest and peace, vntill Diocletian the Emperours time.

How Seuerus the Emperour by a trench drawen euerthwart, seuered one part of Britanny from the other.

THE 5. CHAPTER.

An. 189. THe yere of our Lord 189. Seuerus borne in Afrike at Tripolis, the 17. Emperour from Augustus, reigned 17. yeres. This man being rough of nature, entangled with much warres,

warres, gouerned the common welth very valiantly, but yet with much trauaile. After he had vanquyſhed his ciuill enemies, with whom he was very ſore aſſayled, he was called into Britany, by the meanes of the great defection of the moſt part of the country, from the Signorie of the Romans. Where after he had recouered by great and greuous warres a great part of the land, he made a partition, betwixt them and the other wild and ſauage people, not with buylding of a wall of ſtone as ſome ſuppoſe, but with a trench and a rampaire of turue and timber, thyck fenſed with Bulwarkes and Turets. Which ſayd trench he cauſed to be drawen from one ſea to the other, And there at yorke he died, leaung behinde him two ſonnes, Baſſianus and Geta being condemned of treaſon, died. And Baſſianus taking vpon him the ſurname of Antonius, gouerned the empire after the deceaſe of his father.

Of the Raygne of Diocletian, and of the perſecution which he rayſed againſt Chriſtians.

THE 6. CHAPTER.

THe yere of our Lorde 286. Diocleſianus the 32. Emperour after Auguſtus, being cholen of the army raygned 20. yeres and he created Maximianus ſurnamed Herculeus, his fellow in gouernement of the Empire. In whoſe time one Carauſius, of low degree in byrth, but valiaunt in armes, and politicke in counſell was appointed toward the ſea coaſte againſt the French men, and the Saxons, who then with continuall robberies much waſted that countrie. An. 286.

But he ſo behaued himſelfe, that he did more hurt there, thē the enemies them ſelues: For ſuch pillage as he had recouered from them, he did not reſtore it to the right owners, but reſerued it to him ſelfe, whereby he was ſuſpected, that he wittingly ſuffered them to pil & ſpoyle at their pleaſure. Where vppon being commaunded to be put to death of Maximinianus, he tooke vpon him the princely authoritie, and vſurped the gouernement of the Britānes, which after he kept 7. yeres. At length by treaſon of his fellow Allectius he was ſlayne. Which Allectius him ſelfe (Carauſius being killed) kept the poſſeſſion of the Iland 3. yeres, whom Aſclepiodotus chiefe gouernour of the army ouercame, and receiued the Iland in his poſſeſſion the tenth yere after it was inuaded.

In the meane time, Diocletian in the eaſte, Maximianus in the weſt, rayſing the tenth perſecution after Nero againſt the Chriſtians, commaunded the churches to be ſpoyled, the Chriſtians to be tormented and killed: which perſecution was both longer and alſo crueller then all the other: for whole ten yeres together it cōtinued in burning the churches, in banniſhing the innocents, in murdering the Martyrs, and neuer ceaſed. Brefely among other places, it made Britanny to be honored with the glory of many holy Martyres, which conſtantly ſtoode and died in the confeſſion of their faith.

The paſsion of Saint Albane and his fellowes, who shead their blood for Chriſtes ſake.

THE 7. CHAPTER.

AMong other ſuffered Saynt Albane: of whom Fortunatus prieſt in the booke he wrote in the prayſe of Virgines, ſpeaking of the Martyres which from al coaſts of the world came vnto God, ſayth, *Albanum egregium fœcunda Britannia profert.*

The fertile lande of batfull Britanny
Bringes forth Albane a Martyr worthy.

This Albane being yet but a Pagane, when the cruell commaundements of the wicked Princes were ſet forth againſt the Chriſtians, receiued in to his houſe one of the clergy, which had fled from the perſecutours: whom he perceiuing both night and day to continue in praying and watching, beinge ſodainly touched with the grace of God, began to follow the example of his faith and vertue, and by litle and litle inſtructed by his holeſom exhortations, forſaking his blind Idolatry, became Chriſtian with his whole hart. At length after the ſaid perſon of the clergy had certain daiſe taried with him, it came to the eares of the Prince, that this holy confeſſor of Chriſt (whoſe time was not yet come that god appointed for him to ſuffer Martyrdome) lay hid in Albans houſe. Whereuppon he commaunded his ſouldiours to ſearch his houſe with all diligence. Whether when they where come, ſaint Albane apparelled in his gueſts and maiſters garments,

offered him ſelfe to the ſouldiours, and ſo was brought bound to the iudge.

It chaunced that the iudge the ſame time, was doing ſacrifice vnto the diuells before the aultars. And when he had ſene Albane, being all chaufed with anger, for that he feared not voluntarily to offer him ſelfe vnto the ſouldiars and peril of death, for his gueſte whom he had harboured, he commaunded him to be brought before the idoles of the diuells, before whom he there ſtoode. And for ſo much (quoth he) as thou haddeſt rather to conueye away the rebell and traytour to our Gods, then deliuer him vp vnto the ſouldiours, that he might ſuſtaine due puniſhement for his blaſphemous deſpiſing of the Gods, looke what paynes he ſhould haue ſuffered if he had bene taken, the ſame ſhalt thou ſuffer, if thou refuſe to practiſe the rites of our religion. But Saint Albane, who had voluntarily before diſcouered him ſelfe to be a Chriſtian, litle heeded the menaces of the Prince. But being thoroughly countergarded with the ſpirituall armour of grace, told him plainly to his face, that he would not obey his commaundement.

Then ſaid the iudge, of what houſe or ſtock art thou? Albane anſwered, what is that to thee of what houſe I am? but if thou be deſirous to know of what religion I am, be it knowen vnto thee that I am a Chriſtian, and that I employe my ſelfe to Chriſtian maners and exerciſes. Then the iudge demaunded him his name. My parents (quoth he) call me Albane: and I honor and worſhip the true and liuing God which made all thing of naught. Then the iudge being very wroth ſaid. If thou wilt enioy long life, come off, and do ſacrifice

crifice vnto the great goddes. Albane aunſwered, theſe ſacrifices which you offer vp vnto the diuels, neither helpe the offerers, nor obtaine them their deſires, but rather purchaſe them for their reward, eternall paines in hell fire. The iudge hearing this being in a rage, commaunded the holy confeſſor of God to be all beaten of the tormentours, thinking his conſtancie would relent at ſtrypes, which refuſed to yeld to words: but he ſhewed him ſelf not only patient, but alſo ioyful in the midſt of all his torments. The iudge when he ſawe he could be nether wonne with wordes, nor tourned with torments from the religion of Chriſtes faith, commaunded that he ſhould be behedded.

The Martyrdome of ſaint Albane the firſte Martyr of Britanny.

In the way as he was ledd to his death, he came to a floudde which with a very ſwift courſe ranne betwixt him & the place where he ſhould ſuffer. Now he ſawe a great company of all ſexes, degrees, and ages going with him to the place of his execution, in ſo much that it ſemed the iudge was left alone at home without any to attend vpon him. This company was ſo great, and the bridge they had to paſſe ouer ſo litle, that it would be toward night, ere they all could get ouer. Albane longing much for his bleſſed death, and haſting to his Martyrdome, comming to the riuers ſide, and making there his prayer with lifting vp his eyes and harte to heauen, ſaw forthwith the bottom to haue bin dried vp, and the water geue place for him & the people to paſſe ouer dryſhod, as it were vpon euen grownde. Which when among other the executioner which ſhould haue behedded him did ſee, he made haſt to mete him, at the place appointed for his death, and there

(not without the holy inſpiration of God) he fell downe flat before his feete, and caſting from him the ſword which he helde in his hande ready drawen, deſired rather that he might be executioned either for him or with him, rather then to do execution vpon him.

Where vpon this man being now made a fellow of that faith wherof before he was a perſecutor, and the ſword lying on the ground before them, the other officers ſtaggering and doubting alſo who might take it vp and doe the execution, the holy confeſſor of God with the people there aſſembled, went vnto a hill almoſt halfe a mile of from that place, beautifully garniſhed with diuers herbes and flowres, not rough nor vneaſy to climme, but ſmothe, plaine and delectable, worthy and meete to be ſanctified with the blood of the bleſſed Martyr. Vnto the top whereof when he was aſcended, he required of God to giue him water: and ſtrayt there aroſe a ſpring of fayer water before his feete, whereby all might perceaue that the riuer before was by his meanes dried. For he which left no water in the riuer, would not haue required it in the topp of the mountaine, but that it was ſo expedient, for the glory of God in his holy martyr. For beholde the riuer hauing obeyed the Martyr, and ſerued his deuotion, leauing behinde a teſtimony of duty and obedience (the Martyr hauing now ſuffred) returned to his nature againe. Here therfore this moſt valiaunt martyr being behedded, receiued the crowne of life, which God promiſeth to them that loue him. But he which there tooke vppon him to doe that wicked execution, had ſhort ioy of his naughty deede: for his eyes fel vnto the ground with the

head

head of the holy martyr. There alſo was behedded the ſouldiour whlch being called of God, refuſed to ſtryke the holy confeſſor of God: of whom it is open and playne, that though he was not Chriſtened in the fount, yet he was baptiſed in the bath of his owne blood, and ſo made worthy to enter in to the kingdome of heauen.

Now the iudge ſeeing ſo many ſtraunge and heauenly miracles wrought by this holy martyr, gaue cõmaundement that the perſecution ſhould ceaſe, beginning to honour in the ſaintes of God, the conſtant and pacient ſuffering of death, by the which he thought at firſt to bring them from the deuotion of their faith. S. Albane ſuffered his martyrdome the xx. day of Iune, nigh vnto the citte of, * Verolamium. Where after the Chriſtian Church being quietly calmed and ſetled againe, there was a temple buylded of a meruailous rich worke, and worthy for ſuche a martyrdome. In which place truly euen vnto this day are ſyck perſons cured, and many miracles wrought. There ſuffered alſo about that time, Aaron and Iulius towne dwellers of the citty of Leiceſter, and many other both men and wemen in ſundry places, which after diuerſe fierce and cruell torments ſuſtayned in al partes of their bodies, by perfit victory atcheued by pacience, yelded their ſoules vnto the ioyes of heauen.

* *Which we call now dor-ſwolde wodde.*

How that after this perſecution ceaſed, the church of Britanny was ſomewhat quiet, vntill the time of the Arrians hereſies

THE 8. CHAPTER.

Temples of Martyres: holy dayes. Conſecration of the B. ſacrament.

AFter that the ſtormes of this perſecution were ouerblowen, the faithfull chriſtians, who in time of daunger lay hid in dennes and deſerts, came forth & ſhewd them ſelues abrode, renewed their churches which before were ouerthrowen flatt to the ground, founded, buylded, & perfited new temples in honor of the holy Martyrs, celebrated holy dayes, conſecrated the holy myſteries, with pure mouth and harte, and euery where as it were diſplayed their enſignes in ſigne of conqueſte. And this peace continued in the church of Chriſt in Britanny, vntil the furie of the Arrians hereſies: which running thorough out the world, corrupted alſo with its venemous errors this Iland, though ſituat out of the compaſſe of the world. Now when that by this meanes hereſie had once found an open vent to paſſe ouer the Ocean ſea into this Iland, ſhortly after all manner of hereſies flowed into the ſaid land, and were there receiued of the inhabitants, as being men delighting euer to heare new thinges, & ſtedfaſtly retaining nothing as certain. About this time died Conſtantius in Britanny, who in Diocleſians life time gouerned Fraunce and Spayne: a man very milde and of much courteſy. He left Conſtantine his ſonne by Helene his concubine created Emperour of Fraunce. Eutropius writeth that Conſtantine being created Emperour in Britanny

Hereſies in Britanny.

tanny, succeded his father in the kingdome. In whose time the heresie of the Arrians springing, and being discouered & condemned in the councell of Nice, did neuertheless infecte, not only the other partes of the world, but also the very churches of the Ilands with deadly doctrine and pestilent infidelity.

The Arrian heresie prosperith, notwithstanding the generall councell of Nice.

How that in the time of Gracian the Emperour, Maximus being created Emperour in Britanny, returned into France with a great army.

THE 9. CHAPTER.

THe yere of the incarnation of our Lord 377 Gatian the 40. Emperour after Augustus, raygned 6. yeres after the death of Valens, though a litle while before he raigned also with Valens his vncle, and Valentinian his brother. Who seing the state of the common welth miserably plagued, and almost altogether decayed, was drouen of necessity for the better repairing of the said decaye, to choose vnto him Theodosius a Spaynard borne, to be his partener in the gouernment of the Empire, committing vnto him the regiment of the easte and also of Thracia. In which time, one Maximus a valiaunt man and a good, & worthy of the Imperiall crowne (had it not ben contrary to his othe and allegeance he tooke vpon hym by tiranny to be Emperour in Britanny) half in maner against his will being created Emperour of the army, passed ouer into Fraunce, where he slewe Gratian the Emperour, being circumuented by subtile wiles, and sodenly stolen vppon ere he was ware, as he was in minde to passe into Italy *An. 377.*

taly. After that alſo he chaſed Valentinian the other partener of the empire out of Italy. Valentiã flieng for ſuccour into the eaſte, and there with al fatherly piety being receiued of Theodoſius, was by his helpe ſtrayte wayſe reſtored vnto the empire, Maximus, the tyrant being ſhutt vp by ſeige within the walles of Aquilegia, and there ſhortly after taken and ſlayne.

How that Arcadius being Emperour, Pelagius a Britain made vvicked battaile againſt the grace of God.

THE 10. CHAPTER.

An. 394. THe yere of our Lord 394. Arcadius ſonn vnto Theodoſius with this brother Honorius, being the 43. Emperour after Auguſtus, raigned 13. yeres. In whoſe time Pelagius a Britan born, diſperſed the venim of his faithleſſe doctrine, very far a broad, holding that a man might line well without the helpe of the grace of God, vſing herein the ayde of Iulianus of Campania, who was intemperatly ſturred with the loſſe of his biſhopprick. To whom S. Auſten and other catholick fathers alſo, haue aunſwered in moſt ample manner, but yet they would not be amended thereby. But being conuicted of their falſhood, they rather would encreaſe it by defending and maintening it, then amend it by retourning to the truth.

The property of heretikes.

How

How that Honorius being Emperour, Gratian and Cõſtantine vſurped tiranny in Britanny, where the firſt shortly after was slaine, and the other in Fraunce.

THE 11. CHAPTER.

THe yere of our Lord 407. Honorius ſonne of Theodoſius the yonger being Emperour, in the 44. place after Auguſtus the 2. yere before that Rome was inuaded by Alaricus King of the Gothes, when the nations of the Alanes, the Sueues and the Vandalls and many ſuch other with them, the Frenchmẽ being beaten downe, paſſing the Rhene raged thorough out all Fraunce, about which time Gratianus in Britãny was created tirãt & was ſlayne. In his place, Conſtantine being but a common ſouldiour was choſen: only for the names ſake, with out any deſert of vertue: who ſo ſone as he had taken the empire vppon him, paſſed ouer into Fraunce, where being oft deluded of the barbarous nations (as vnwiſely and vncertainly making his leage with them) greatly endomaged the common welth. Where vpon Honorius ſending Conſtantius the Counte into France with an army, Conſtantine was beſeiged at Arells, and there taken and ſlayne, and Gerontius his partener ſlew his ſonne Conſtans at Vienna, whom of a monke he had made Emperour. Rome was deſtroyed of the Gothes the 1164. yere after it was buylded. After which time the Romains lefte to rule in Britanny almoſt 470. yeres after that Cayius Iulius Cæſar firſt entered the ſaid Ile. The Romanes dwelt within the trench, which as we

An. 407.

The firſt deſtruction of Rome.

which as we haue ſaid, Seuerus drew ouerthwart the Iland at the ſouth part, which thing may appeare by the citties, temples, bridges and paued ſtretes to this day remayning. Notwithſtanding they had in poſſeſſion and vnder their dominion, the farder partes of Britanny, and alſo the Ilandes which ar aboue Britanny.

How the Britannes being ſpoyled of the Scottes and the Pictes, ſought ayde of the Romans, vvhich at the ſecond time of their comming, buylded a vvall betvvene the 2. countries, but they shortly after vvere oppreſſed vvith greater miſeries then euer they vvere in before.

THE 12. CHAPTER.

The cauſe why the old Britons became weake and open to forain inuaſions.

BY meanes the ſaid tyrantes and captaines of the Romans, did vſe to tranſport with them ouer in to Fraunce, the flower of all the youthe of Britanny to ſerue them in their foraine warres, their men of warre were conſumed, and the country being all diſarmed, was not now able to defend them ſelues againſt the inuaſion of their ennemies. Where vppon many yeares together they liued vnder the miſerable bondage and oppreſſion of two moſt cruell outlandiſh nations, the Scottes and the *Pictes. Ical them outlandiſh, not for that they were out of the circuit of Britannie, but for that they were deuided frō the land of Britanny by two armes of the ſea running betwixt them, of the which one from the eaſte ſea, the other from the weſt, runneth in far and wyde in to the land of Britanny, though they may one reach to the other. In the middle of the eaſt creeke, there

*Redshankes.

there is a citte buylded called Guidi. Aboue the weſt creeke towarde the right hand, ſtandeth a citte called Alcuith, which in their language is as much to ſay, as the Rock Cluich, for it ſtandeth by a fludd of the ſame name.

The Britannes then being thus afflicted by the ſaid nations, ſent their embaſſadours with letters vnto Rome, with lamentable ſupplications requiring of them ayde and ſuccour, promiſing them their continuall fealty, ſo that they would reskue them againſt the oppreſſion of their ſaid enemies: where vppon there was ſent vnto them a legion of armed ſouldiours from Rome, which comming in to the Iland, and encountering with the enemies, ouerthrew a great number of them, & draue the reſt out of the frontiers of the country, and ſo ſetting them at liberty and free from the miſery with which they were before ſo greuouſly ouercharged, counſelled them to make a wall betwene the two ſeas, which might be of force to kepe out their euill neighboures: and that done, they returned home with great triumph.

But the Britons building the wall which they were bid to make, not of ſtone as they were willed, but of turue, as hauing none among them that had skill there in, made it ſo ſlender, that it ſerued them to litle purpoſe. This walle they made betwen the two ſaid armes or creekes of the ſea, many miles longe, that where as the fenſe of the water lacked, there by the helpe of the trench they might kepe their country from the breaking in of their ennemies. Of which peece of worke, there remaineth euen vnto this day moſt aſſured tokens yet to be ſeene. This trench beginneth about two miles off from the monaſtery of Æbercuring,

curing, Weſtward in a place, which in the Pictes language is called Peanuakel, and in Engliſh is called Penwelt, and running out eaſtward, endeth at the citty of Alcuith.

But the former enemies when they had once perceiued that the Roman legion was returned hóme againe, forth with being ſet on land by boates, inuaded the borders, ouercame the countrey, and, as it were corne reddy to be cut, they mowed, beate, and beare downe all before them. Where vpon Ambaſadours were ſent againe to Rome, with lamentable voice requiring their ſuccour, beſeching them they would not ſuffer their miſerable country to be vtterly deſtroyed, nor permit that the name of the prouince, which thorough them had ſo long floriſhed, ſhould now thus deſpitefully be extinguiſhed, by the wicked cruelty of thoſe foraine people. There was ſent againe an other legion, which in the harueſt time coming vpon the ſodaine, made a great ſlaughter of the enemies, and ſuch as could eſcape chaſed them ouer the ſeas in to their owne country, which before were wont to waſte and ſpoile the country of Britanny without reſiſtance.

Then the Romans toulde the Britans plainely, that it was not for their eaſe, to take any more ſuch laborious iourneis for their defence, and bid them to practiſe their armour them ſelues, and learne to withſtande their enemy, whom nothing els did make ſo ſtrong, but their faint and cowardous hartes. And for as much as they thought it would be ſome helpe and ſtrength vnto their loyal fellowes whom they were now forced to forſake, they builded vp a walle of hard ſtone from ſea to ſea, right betwene the two cit-

ties

ties which there were made, to keepe out the enemy, in the selfe same place where Seuerus before had cast the trench (which walle euen to this day ramaineth famous and to be seene) with publick and priuat charges: the Britannes also putting to their helping handes. They then builded it eight fote broade and twelue high, right as it were by a line from east to weste, as it doth to this day plainly appeare, which being finished, they gaue the people strait warning to looke wel to them selues, they teach them to handle their weapons, and instructe them in warre-like feates. Also by the sea side southward, where their ships lay at harbor, least their enemies should land there aboutes, they made vp bullwarkes all a longe, one some what distant from the other, and this donne bidde them fare well, as minded no more to retourne. Lib. 1.

As sone as they were gonne, the Scottes and Pyctes hauing intelligence that they had made promisse they would come no more, they taking hart of grace therevpon, retourne againe to their wonted busines: And first, all that was without the walle they tooke for their owne. After that they came to geue assault vnto the walle, where the Britannes with faint hand and fearfull hart defending it, was with grapples, which they had diuised, pulled downe to the grounde, and otherwise so assaulted, that they leauing both the cities and the wal also, were dispersed and put to flight. The enemy followeth, and seith more cruelly then euer before. For euen as the lambes of the wilde beastes, so were they torne and mangled of their ennemies. Whereupon being driuen out of their owne houses and possessions, they falle a robbing and spoiling of one another, en-

creasing their outward misery with inward tumult, so farforth, that all the whole country was brought to that exigent, that they had none other sustenance, but what they got by hunting and killing of wild beasties.

How in the time of Theodosius the younger, the Britannes sought helpe of Boëtius, then consull of Rome, but could not obtaine it, and how at that time, Palladius was sent to the Scottes (which believed in Christe) to be their Bishop.

THE 13. CHAPTER.

Anno. 403. THe yere of the incarnation of our Lord 403. Theodosius the younger succeeding Honorius, was made Emperour of Rome, which he gouerned 27. yeres being the xxv. Emperour after Augustus. In the eight yere of whose Empire, Palladius was sent of Celestinus bishop of the Roman Church, to the Scottes which had receiued the faith of Christ, to be their first bishop. And the 23. yere of his raigne, Boetius one of the pears and patricians of Rome, was now the third time made cõsul with Symmachus. The poore remainder of the Britanes, directed vnto him their letters, whereof this was the beginning. To *Boetius thrise consull, the Mourning of the Britannes.* In the processe of which epistle they thus sette foorth their pittifull estate. The Barbarous ennemy drieth vs vpon the sea: the sea againe vppon the enemy: betwene these two riseth two maner of deathes, either we are killed, or drowned. And yet for all their sute, they could obtaine no ayde of him, as he which had then both his handes full

Palladius the first bishop of Scotland: An. 411.

full of buſines and battaile at home, with Bleda and Attila Kinges of the Hunnes. And though the yere before Bleda was murdered by the wilie treaſon of his brother Attila, yet he alone remained ſo intolerable an ennemy vnto the world, that he waſted allmoſt all Europe, ſpoiling and ouerthrowing both citties and caſtles. About the ſame time there aroſe a great famine in Conſtantinople, after which folowed alſo the peſtilẽce: & a great part of the wal of the ſaid citie fel vnto the grounde, with 57. turrettes. And many other cities alſo being ouerthrowen with earth-quakes, beſide hunger, and peſtilence, conſumed many a thouſand both of men and beaſtes. Lib. 12.

How the Britones being forced by hungar, droue the Barbarous people out of their country. Whereof enſewed plentie of corne, riot, peſtilence, and the loſſe of the whole country.

THE 14. CHAPTER.

IN the meane ſeaſon hungar more and more preuailing againſt the Britones (in ſo much that many yeres after it left tokens and remembrances of the hurt it did in the country) droue many of them to yelde them ſelues into the handes of the robbers. Other there were which couſd neuer be brought there vnto, but rather then they would ſo doe, from the hilles and brakes where they lurked, many times inuaded their ennemies, as truſting ſo much the more in the help of God, how much the leſſe hope they had of the ayde of man. And by ſuch meanes firſt of all, both reſiſted and ouerthrew them, which many yeres together

had liued by the ſpoile of the country: whereby for the time they drewe homeward with ſhame inough, intending not longe after to returne. The Pictes then, and long time after, kept them ſelues quiet at home, ſaue only that they would make now and then inuaſions into the land, and driue away booties of cattell.

After that (leauing their pilling and ſpoiling) the country drew to a quietnes, there enſued ſuch plentie of graine as neuer was ſene the like before, as far as any man could remember: whereupon the people grew to a looſe & wanton life, whereof all maner of lewednes followed immediatly after, eſpecially, cruelty, hate of truth, and loue of lying: in ſo much that if any were gentler and more geuen to truth then other, they wold worke him all the hurte and ſpite they could, as a common enemy of the country. This did not only the ſeculars but alſo the clergy it ſelfe, and the heades therof, geuing them ſelues ouer to dronkennes, pride, contention, enuy, and ſuch other wickednes, caſting vtterly from them the ſweete yoke of Chriſt.

Yet and euil life the Britains deſtruction.

In the meane ſeaſon a bitter plage befell among them for their corrupt liuing, conſuming in ſhort time ſuch a multitude of people, that the quicke were not ſufficient inough to bury the dead. And yet for all that, they remained ſo hardened in ſyn, that neither the death of their frendes, nether the feare of their owne, could cure the peſtilence of their ſoules, which daily periſhed thorough their ſinfull liuing. Wherby a greater ſtroke of goddes vengaunce enſewed vpon the whole ſinfull nation. For being now infeſted againe with their ould neighbours, they deuiſed with them ſelues what

what was beſt to doe, & where they might ſeeke reskew, to withſtand and repell the force of the Northen nation. And they agreed all with their King Vortigerius, to demaund ayde of the Saxons beyonde the ſeas. Which thing doutleſſe was done by Gods owne appointement, that the wicked people might be therby plagued, as by the ende, it ſhall appeare moſt manifeſtly. Lib. 1.

How the Engliſh and Saxons being ſent for in to Britanny, did firſt cleare the country from the Pictes, and Scottes, but ſhortly after ioyning them ſelues in league with them, turned their weapons vpon their fellowes that ſent for them.

THE 15. CHAPTER

THe yere of the incarnation of our Lord 429. Marcianus with Valentinian the 46. emperour after Auguſtus, raigned 7. yeres in whoſe time the people of the Engliſh or Saxons, being ſent for of the ſaid King in to Britanny, landed there in three longe ſhipps, and by the Kinges commaundement were appointed to abide in the eaſt part of the land, to defende the country like as frendes, but in dede, as it proued afterward, minding to deſtroy the country as enemies. Wherefor encountring with the northen enemy, the Saxons had the better. Wherof they ſending word home in to their country, as alſo of the fatnes of the lande, and the cowardnes of the Britannes, the Saxons ſent ouer a greater nauy and number of men better appointed for the warres, which being now ioyned with the former bande, drew to a ſtronger army, then all the power of *An. 429. The firſt arriuall of Engliſh men in to Britanny.*

the Britannes was able to ouercomme. These by the Britannes were allowed a place to dwell among them, with that condition that they should warre for them against their enemies, and should receiue wages of the Britannes for their trauailes.

Saxons, English and Vites.

These that came from beyond the seas, were three of the strongest nations in Germany. That is, the Saxons, English, and the Vites. Of the Vites, came the people of Kent and of the Ile of Wite and they which in the prouince of the West Saxons are called vnto this day the nation of the Vites, right ouer against the Ile of Wite. Of the Saxons, that is of that region which now is called of the ould Saxons, descended * the east Saxons, the south Saxons and the West Saxons. Of the English, that is of that country which is called England, and from that time to this is thought to stande in the middest betwene the Vites and the Saxons, descendeth the easte English, the vplandish English, the Marshes, and all the progeny of the Northumbers, that is, of that people which inhabiteth the north side of the flood Humber. The chiefe Capitaines of the Saxons, are said to haue bene two brothers, Hengistus and Horsus, of the which Horsus being after slaine in battaill of the Britannes, was buried in the east partes of kent, where his tombe bearing his name is yet to be seene. They were the sonnes of one Vetgissus, whose father was Vecta, whose father was Voden, of whose issew many kinges of sundry prouinces had their originall.

* *The people of Essex, of Sussex, and of the west-country.*

The English men occupied at the first all Englād except hēt, Essex, Sussex and parte of the west-country.

Now then great companies of the said nations dayly flocking into this Iland, they began to grow so stronge, that the people of the country which sent

sent for them, stode in great feare of their power. And sodainly making legue with the Pictes whom they had now driuen farder of, beganne to turne their force vppon the Britannes. And first they require of them more plenty of vittayles, and pycking matter of falling out with thē, threaten them that except they would prouide them better store, they wold break of with them, and spoyle all the country about. And as much as they then promised, they after in deede performed. Lib. 1. * The Redshanks. *The first spoiling of Britanny by the English men.*

To be short, the fire once kendled in the handes of the Paganes, tooke iust reuenge of the wickednesse of the people: not much vnlike vnto that fire which being kendled of the Caldees, consumed the citty of Ierusalem. So also this fire of vengeaunce, the wicked conquerour kendeling it, or rather God the iuste iudge disposing it, raigned first ouer the citties and countrey next vnto it, after frō the east sea vnto the west, it ouer whelmed all the whole Iland, with out any resistance made to quench it. Both publick and priuat houses were ouerthrowne to the groūd, the priestes were slayne standing at the aultar, the bishops with their flock were murdered, without respect of their dignitie, nor was there any that would bury the slayne. Some of the miserable remaynder taken in the hilles were there killed, other being starued with hungre, were fayne to creepe out of their caues, and buy their vittall at their enemies hands, with sale of their liberty for euer, if yet they were not killed out of hand. Other fled ouer the seas with a heauy hart. Other taryeng still in their countrey in feare of death and lack of foode, liued ful miserably in the mountaines, woddes, and cliffes.

How the Britannes obteyned the first victory of the english, by the helpe of Ambrosius a Roman.

THE 16. CHAPTER.

BVt after that the Englisſh (men hauing now dryuen out and diſperſed the lande dwellers) were come back agayne, the Britannes by litle beganne to take hart and courage vnto them, comyng out of their caues, in which they lay hidd before, and with one vniforme conſent, calling for the helpe of heauen, that they might not for euer be vtterly deſtroyed. They had then for their capitaine, a Roman called Ambroſius Aurelianus a man of a gentle nature, which only of all the blood of the Romains remained then a liue, his parentes being ſlayne, which bore the name of the kinge of the country. This man being their Capitaine, they aſſembled them ſelues together, and prouoking the victors to the fight, through gods aſſiſtance, atcheiued the victorie, and from that day forward, now the men of the countrie, now the enemie had the victorie, vntill the yere that Bathe was beſeiged, where they gaue their enemies a great ouerthrowe, which was about the 55. yere of their comyng into the land. But of this we ſhall ſpeake more hereafter.

How Germanus the bishop, sayling with Lupus into Britanny ceaſed firſt the tempeſt of the ſea, after the ſtormes of the Pelagian hereſies, by the power of God.

THE 17. CHAPTER.

A Few yeres before the comming of the Saxonnes into the lande, the Pelagian hereſies

fies being brought in, by Agricola the sonne of Severianus a Pelagian bishop, did sore corrupt the faith of the Britanes. But the Britannes being neither willing to receiue their lewed doctrine, being blasphemous against the grace of God, neither able to refute their wylye & wycked persuasions, they deuised this holsome counsell, to seeke for ayde of the bishops of Fraunce, against these their spirituall enemies. And calling a common counsel they consulted among them selues, whom of thē al it were best to send to helpe their neighbours faith. By the assent of them all there was chosen two worthy prelates, Germanus Altisiodorensis, and Lupus bishop of the citie of Trecassa, which should passe ouer into Britanny to confirme them in faith, which with ready obedience accepting the commaundement of the Synode, tooke shipping thether ward, and had very prosperous windes, vntill they were halfe way ouer betweene Fraunce and Britanny.

Counsell of the Catholike bishops in Fraunce for extirping of Pelagians heresi.

Then sodēly as they were sailing, the diuel much enuyeng that such men should goe to recouer the people out of their danger, and winne them to the right faith of Christ, he raised such tempestes & stormes against thē, that a mā could not know day from night. The sailes were not able to beare the boysterous fury of the winde, the mariners being in despaire gaue ouer, the ship was guided rather by the prayer of the good, then by pollicy of the master. The holy bishop Saint Germane at the beginning hereof was a sleepe, then Lupus and the other wakened & called vpon him, as in whose prayers they had a speciall trust. Who seeing the present perill they were in, commaunded them all to fall to prayer. He him selfe hauing a greater trust

Tempest ceased by prayer and holy water.

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